

THE

# MISSIONARY HERALD.

VOL. XXVII.

JANUARY, 1831.

No. 1.

## BRIEF VIEW OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS AND ITS OPERATIONS.

### THE BOARD.

The American Board of Commissioners for Foreign Missions was organized in the year 1810, and incorporated in the year 1812. Of course it has now been in existence twenty years. It is composed of corporate members, corresponding members, and honorary members. The corporate members are chosen by ballot. Twenty-two have died, and 66 are now living, viz. 38 clergymen, and 28 laymen. They reside in different parts of the Union; 38 beyond the limits of New-England. Of the corresponding members, 10 are dead, and 21 survive, in various parts of the world: these are also elected by ballot. Nine of the corresponding members are laymen, and 14 belong to foreign countries. The honorary members are constituted such by the payment of donations; a clergyman, on the payment of fifty dollars at one time, and a layman on the payment of one hundred dollars. Twenty five are deceased, and 606 now survive; viz. 434 clergymen and 140 laymen, in our own country, 14 missionaries among the heathen, and 7 clergymen and 11 laymen belonging to foreign countries. There are, also, 18 honorary members *ex-officio*, presidents of auxiliary societies, whose annual contribution to the funds of the Board is one thousand dollars.

### RECAPITULATION.

Members of the corporation,	66
Corresponding members,	21
Honorary members, by means of donations,	606
Honorary members <i>ex-officio</i> ,	18
Whole number,	711

### ANNUAL MEETINGS AND PREACHERS.

<i>In what Place.</i>	<i>At what Time.</i>	<i>The Preacher.</i>
1st. Farmington, Conn.	Sept. 5, 1810.	
2d. Worcester, Mass.	Sept. 13 and 19, 1811.	Rev. Samuel Worcester, D. D.
3d. Hartford, Conn.	Sept. 16 and 17, 1812.	Rev. Timothy Dwight, D. D.
4th. Boston, Mass.	Sept. 13, 16 and 17, 1813.	Rev. James Richards, D. D.
5th. New Haven, Conn.	Sept. 15 and 16, 1814.	Rev. Calvin Chapin, D. D.
6th. Salem, Mass.	Sept. 20, 21 and 22, 1815.	Rev. Henry Davis, D. D.
7th. Hartford, Conn.	Sept. 18, 19 and 20, 1816.	Rev. Jesse Appleton, D. D.
8th. Northampton, Mass.	Sept. 16, 19 and 20, 1817.	Rev. Samuel Spring, D. D.
9th. New Haven, Conn.	Sept. 10 and 11, 1818.	Rev. Joseph Lyman, D. D.
10th. Boston, Mass.	Sept. 15, 16 and 17, 1819.	Rev. Eliphalet Nott, D. D.
11th. Hartford, Conn.	Sept. 20 and 21, 1820.	Rev. Jedidiah Morse, D. D.
12th. Springfield, Mass.	Sept. 19 and 20, 1821.	Rev. Alexander Proudfit, D. D.
13th. New Haven, Conn.	Sept. 12 and 13, 1822.	Rev. Jeremiah Day, D. D.
14th. Boston, Mass.	Sept. 17 and 18, 1823.	Rev. Samuel Austin, D. D.
15th. Hartford, Conn.	Sept. 15, 16 and 17, 1824.	Rev. Joshua Bates, D. D.
16th. Northampton, Mass.	Sept. 21, 22 and 23, 1825.	Rev. Edward D. Griffin, D. D.
17th. Middletown, Conn.	Sept. 14 and 15, 1826.	Rev. Lyman Beecher, D. D.
18th. City of New York.	Sept. 10, 11, 12, 13 and 15, 1827.	Rev. John H. Rice, D. D.
19th. Philadelphia, Pa.	Oct. 1, 2 and 3, 1828.	Rev. Archibald Alexander, D. D.
20th. Albany, N. Y.	Oct. 7, 8 and 9, 1829.	Rev. Thomas De Witt, D. D.
21st. Boston, Mass.	Oct. 6, 7, 8 and 9, 1830.	

VOL. XXVII.

1

## RECEIPTS AND EXPENDITURES.

When Reported.	Disposable Receipts.	Receipts to Perm. Fund.	Expenditures.
Sept. 1811	\$ 999 52	\$ 400 00	\$ 555 88
1812	13,611 50	356 00	9,558 68
1813	11,361 18	75 00	8,611 05
1814	12,265 56	202 00	7,077 62
1815	9,993 89	1,398 68	5,026 80
1816	12,501 03	27,877 19	15,933 83
1817	29,948 63	100 00	20,484 71
1818	34,727 72	600 00	36,246 25
1819	37,520 63		40,307 25
1820	39,949 45	385 00	57,420 93
1821	47,354 95	600 00	46,756 41
1822	59,087 87		58,323 89
1823	55,758 94	50 00	66,379 75
1824	47,483 58	3,060 00	54,157 05
1825	55,716 18	1,056 00	41,468 53
1826	61,616 25	1,365 00	59,012 94
1827	88,341 89		103,430 30
Oct. 1828	102,009 64	7,401 88	107,676 25
1829	106,923 26	200 00	92,533 13
1830	83,019 37		84,797 66
	\$910,196 04	\$45,126 75	\$915,758 91

The average amount of annual receipts and expenditures during each period of five years, in the twenty which have elapsed, is as follows:

## Average of Annual Receipts.

First five, to the year 1815,	\$ 9,646 33
Second five years, to 1820,	30,929 49
Third five years, to 1825,	53,080 30
Fourth period, to the year 1830,	88,383 08

## Average of Annual Expenditures.

First period of five years, to 1815,	\$ 6,166 01
Second period, to 1820,	34,078 59
Third period, to 1825,	53,417 13
Fourth period, to 1830,	89,490 05

In addition to the receipts mentioned above, the sum of \$16,201 65 has been received and expended for the printing establishment now in operation at Malta; and funds have been formed for the support of Secretaries and Treasurer, by donations for the purpose, and by the profits of the Missionary Herald, amounting in all to \$32,150 33. The permanent fund is now \$41,126 75, as it experienced a loss of \$4,000 by the failure of the Eagle Bank.

## OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D. <i>President</i> ;	JEREMIAH EVARTS, Esq. <i>Cor. Sec.</i>
STEPHEN VAN RENSSELAER, LL. D. <i>V. Pres.</i> ;	Rev. RUFUS ANDERSON, } <i>Assistant</i>
Rev. CALVIN CHAPIN, D. D. <i>Rec. Sec.</i>	Mr. DAVID GREENE, } <i>Secretaries.</i>
HOB. WILLIAM REED,	HENRY HILL, Esq. <i>Treasurer</i> ;
Rev. LEONARD WOODS, D. D. }	JOHN TAPPAN, Esq. }
JEREMIAH EVARTS, Esq. } <i>Prudential</i>	Mr. CHARLES STODDARD, } <i>Auditors.</i>
SAMUEL HUBBARD, LL. D. } <i>Committee.</i>	
Rev. WARREN FAY, D. D. }	The Prudential Committee, Secretaries, and
Rev. BENJ. B. WISNER, D. D. }	Treasurer, perform the executive business.

## ASSOCIATIONS AND AUXILIARIES.

The number of Associations, which had been formed, a year ago, on the plan of organization explained in the Missionary Herald for November 1823, was 1603, of which 680 were Associations of ladies: the rest were either gentlemen exclusively, or had gentlemen for their officers, and collectors from the gentlemen and ladies. These Associations were organized into 74 Auxiliaries, During the past year, 31 Associations have been added, making the whole number 1634. Four new Auxiliaries have been organized.

## PUBLICATIONS.

Publications similar to those of former years have been continued. The copies of different works, which have been printed, and to a great extent circulated gratuitously or by sale, during the year, is as follows:

Missionary Herald, vol. xxvi.	14,000 copies.
Twentieth Annual Report,	2,500
Annual Sermon and Missionary Papers,	19,500

Sixteen Missionary Papers have been published. Nos. 4, 5, 6, 7, 10, 11 and 12 are now out of print. No. 1 contains a View of the Board and its Missions; No. 2, Hints to Collectors; No. 3, Remarks on Agencies; No. 8, Considerations designed to promote the circulation of the Missionary Herald; No. 9 discusses the question, When a Christian may be said to have done his duty to the heathen; No. 13 and 14 contain notices of Indian converts; No. 15 remarks on the Saviour's last injunction to his disciples; and No. 16 is on the future destinies of America, as affected by the doings of the present generation. New papers are issued, from time to time, for the use of the friends of the cause, and for gratuitous circulation among the Auxiliaries of the Board.

## MISSIONS.

In the following survey of the missions of the Board, a tabular view will first be given of the countries, in which the missions are situated, of the time of their commencement, and the number of stations, missionaries and assistant missionaries, male and female. This will be followed by an alphabetical list of the ordained and licensed preachers, who have been, and are now, laboring as missionaries under the direction of the Board—by another list of the assistant missionaries now in connection with the Board—by a few miscellaneous notices of the missions—by a view of the printing, schools, preaching, and mission-churches—and by a general summary and remarks. The whole will be rendered as accurate as possible, and will be convenient for reference, and will present, in one concise view, the more important operations and results of the past twenty years.

TABULAR VIEW OF THE MISSIONS.

		When commenced.	No. of stations.	No. of missionaries.	Assistant missionaries.	
					Males.	Females.
India,	Bombay,	1813	1	6	1	3
	Ceylon,	1816	5	6		6
China,	Canton,	1830	1	1		
	Malta,	1822	1	2	1	4
Mediterranean,	Syria; at Beyroot,	1823	1	2		2
	Armenia; exploring mission,	1830		2		
	Greece,	1830	1	1		1
Sandwich Islands,		1820	6	14	4	20
North America,	Cherokees,	1817	3	5	3	20
	Chickasaws,	1821	3	4		6
	Choctaws,	1818	3	5	12	20
	Cherokees of Arkansas,	1820	3	2	5	9
	Osages,	1820	5	5	7	12
	Indians in Ohio,	1822	1	1		3
	Mackinaw,	1823	1	1	3	11
	Magdalen Island,	1830	1		1	
	Stockbridge Indians,	1827	1	1	1	1
	Indians in New York,		3	1	2	7
			50	59	45	130

## ORDAINED AND LICENSED PREACHERS, WHO HAVE BEEN, AND ARE NOW, LABORING AS MISSIONARIES UNDER THE DIRECTION OF THE BOARD.

The following list is designed to embrace the names of all missionaries, or preachers of the gospel, who have been, and are now, in the service of the Board, among the benighted nations of the earth. The column of figures next to the names, shows in what year they came into connection with the Board, and the other column of figures shows when the connection was dissolved, by death, by sickness compelling them to leave the field, or otherwise. The mission to which they now belong, and the station where they reside, or the place where they died, are also indicated. Missionaries who have not re

ceived ordination, are denoted by the abbreviations *Lic. Pre.* A star (\*) prefixed to a name, shows that the missionary died in the field of his missionary labors.

<i>Missionaries.</i>	<i>Became connected with the Board.</i>	<i>Station.</i>	<i>Mission.</i>	<i>Connection dissolved.</i>
Allen, David Oliver,	1827	Bombay,	Bombay.	
Allen, Harrison,	1828	Elliot,	Choctaws.	
Andrews, Lorrin,	1827	Lahaina,	Sandwich Islands.	
Baldwin, Dwight,	1829		Sandwich Islands.	
Bardwell, Horatio,	1814		Bombay,	1821.
Bird, Isaac,	1820	Beyroot,	Syria.	
Bishop, Artemas,	1822	Kairua,	Sandwich Islands.	
Bingham, Hiram,	1819	Honoruru,	Sandwich Islands.	
Butrick, Daniel S.	1817	Carmel,	Cherokees.	
Blair, William C.	1827	Martyn,	Chickasaws.	
Brewer, Josiah,	1826		Jews in Western Asia,	1828.
Bridgman, Elijah C.	1829	Canton,	China.	
Brigham, John C.*	1823		S. America,	1826.
Byington, Cyrus,	1819	Yok-nok-cha-ya,	Choctaws.	
Chamberlin, William,	1817	Willstown,	Cherokees.	
Clark, Ephraim Weston,	1827	Honoruru,	Sandwich Islands.	
Dibble, Sheldon,	1830		Sandwich Islands.	
Dwight, Harrison G. O.	1829	Armenia,	Mediterranean.	
Dodge, Nathaniel B.	1826	Neosho,	Osages.	
Elliot, John, <i>Lic. Pre.</i>	1827	Tuscarora,	New York Indians.	
Ely, James,	1822		Sandwich Islands,	1830.
Ferry, William M.	1826	Mackinaw,	Mackinaw.	
*Finney, Alfred,	1818	Dwight,	Arkansas.	1829.
*Fisk, Pliny,	1818	Beyroot,	Syria,	1825.
*Frost, Edmund,	1823	Bombay,	Bombay,	1825.
Goodell, William,	1820	Malta,	Malta.	
Goodrich, Joseph,	1822	Waiakea,	Sandwich Islands.	
Graves, Allen,	1816	Bombay,	Bombay.	
Green, Jonathan Smith,	1827	Lahaina,	Sandwich Islands.	
*Gridley Elnathan,	1823		Asia Minor,	1827.
Gulick, Peter Johnson,	1827	Waimea,	Sandwich Islands.	
*Hall, Gordon,	1811	Bombay,	Bombay,	1826.
Harris, Thomson S.†	1826		New York Indians,	1830.
Hervey, William,	1828	Bombay,	Bombay.	
Holmes, James,	1827	Tokshish,	Chickasaws.	
Hornell, George,	1828		Mackinaw,	1829.
*Hoyt, Ard,	1817	Willstown,	Cherokees,	1828.
Jones, Amasa,	1826	Harmony,	Osages.	
Judson, Adoniram, jun.	1811		India,	1812.
King, Jonas,†	1822	Tenos,	Greece.	
Kingsbury, Cyrus,	1816	Mayhew,	Choctaws.	
Lane, Joseph,	1826		New York Indians.	1827.
Marsh, Cutting,	1829	Statesburg,	Stockbridge Indians.	
Meigs, Benjamin C.	1814	Batticotta,	Ceylon,	
*Miner, Jesse,	1827	Statesburg,	Stockbridge Indians.	1829.
Montgomery, William B.	1826	Union,	Osages.	
*Moseley, Sam'l. <i>Lic. Pre.</i>	1822	Mayhew,	Choctaws.	1824.
*Newell, Samuel,	1811	Bombay,	Bombay.	1821.
*Nichols, John,	1816	Bombay,	Bombay.	1824.
Nott, Samuel, jun.	1811		Bombay.	1815.
Palmer, Marcus, <i>Doct.</i>	1826	Fairfield,	Arkansas.	
*Parsons, Levi,	1817		Palestine.	1822.
Parvin, Theophilus,	1823	Buenos Ayres,	S. America.	1826.
Pixley, Benton,	1826	Neosho,	Osages.	
Poor, Daniel,	1814	Batticotta,	Ceylon.	
Potter, William,	1819	Creekpath,	Creekees.	
Ramsey, William,	1829	Bombay,	Bombay.	
Read, Hollis,	1828	Bombay,	Bombay.	
Rice, Luther,	1812		India.	1812.
*Richards, James, jun.	1811		Ceylon.	1822.

\* Mr. Brigham's engagement was merely to explore the Spanish provinces of South America. This service he performed.

† The missions formerly under the care of the United Foreign Missionary Society were transferred to the Board in the year 1826.

‡ Mr. King's original engagement with the Board was, to spend three years in Syria. That engagement having expired, he returned to this country. In 1827 he went out to Greece under patronage of the Ladies Greek Committee of New York, and recently his connection with the Board has been resumed.

|| Mr. Kingsbury commenced the Cherokee missions before entering upon the one, with which he is now connected.



<i>Missionaries.</i>	<i>Became connected with the Board.</i>	<i>Station or place of decease.</i>	<i>Mission.</i>	<i>Connection dissolved.</i>
Richards, William,	1822	Lahaina,	Sandwich Islands.	
Ruggles, Samuel,	1819	Kaavaroa,	Sandwich Islands.	
Scudder, John, <i>Doct.</i>	1819	Panditeripo,	Ceylon.	
Smith, Eli,	1826	Now in Armenia,	Malta.	
Smith, Hiram,	1829	Cattaraugus,	New York Indians,	1830.
Spaulding, Levi,	1818	Tillipally,	Ceylon.	
Stewart, Charles Samuel,	1822	Lahaina,	Sandwich Islands,	1828.
Stone, Cyrus,	1825	Bombay,	Bombay.	
Stuart, Thomas C.	1827	Tokshish,	Chickasaws.	
Temple, Daniel,	1820	Malta,	Malta.	
Thompson, John,	1828	Hightower,	Cherokees.	
Thurston, Asa,	1819	Kairua,	Sandwich Islands.	
Tinker, Reuben,	1830		Sandwich Islands.	
Vaill, William F.	1826	Union,	Osages.	
Van Tassel, Isaac,	1826	Maumee,	Ohio Indians.	
* Warren, Edward,	1811		Ceylon,	1818.
Washburn, Cephas,	1818	Dwight,	Arkansas.	
Whiting, George B.	1828	Beyroot,	Syria.	
Whitney, Samuel,	1819	Waimea,	Sandwich Islands.	
Williams, L. S., <i>Lic. Pre.</i>	1816	Ai-ik-hun-na,	Choctaws.	
Winslow, Miron,	1818	Oodooville,	Ceylon.	
Wilson, Hugh,	1827	Caney Creek,	Chickasaws.	
Woodward, Henry,	1818	Manepy,	Ceylon.	
Worcester, Samuel A.	1823	New Echota,	Cherokees.	
Wright, Alfred,	1819	Goshen,	Choctaws.	

The whole number is 85. Of these 13 have died in the field, and 59 retain their connection with the Board. The missionaries have been sent to the different great divisions of the unenlightened parts of the earth, in the following proportions:

To countries within and around the Mediterranean,	11
To southern and eastern Asia,	23
To South America and the Pacific Ocean,	18
To the Indians of North America,	33

#### ASSISTANT MISSIONARIES NOW IN CONNECTION WITH THE BOARD.

Physicians are denoted by the usual title. Printers will be known by the contraction *Pr.* The persons, to whose names the abbreviation *Sch.* is annexed, have, for their chief employment, the superintendence or instruction of schools. The persons not distinguished in either of these ways, are farmers, mechanics, stewards, &c.

<i>Names.</i>	<i>Became connected with the Board.</i>	<i>Station.</i>	<i>Mission.</i>
Austin, Daniel H.	1826	Harmony,	Osages.
Ayer, Frederic, <i>Sch.</i>	1829	Magdalen Isl.	Chippeways.
Bardwell, Elijah,	1820	Goshen,	Choctaws.
Bliss, Ebenezer,	1822	Ai-ik-hun-na,	Choctaws.
Blount, Ainsworth E.	1821	Brainerd,	Cherokees.
Bradley, Hanover,	1826	Seneca,	New York Indians,
Bright, Samuel B.	1826	Harmony,	Osages.
Butler, Elizur, <i>Doct.</i>	1819	Haweis,	Cherokees.
Chamberlain, Levi, <i>Sch.</i>	1821	Honoruru,	Sandwich Islands,
Colby, Richard,	1826	Harmony,	Osages.
Cushman, Calvin,	1820	Hebron,	Choctaws.
Dudley, John, <i>Sch.</i>	1829	Mayhew,	Choctaws.
Ellis, Sylvester,	1821	Willstown,	Cherokees.
Elsworth, John C., <i>Sch.</i>	1822	Brainerd,	Cherokees.
Gage, David, <i>Sch.</i>	1824	Emmaus,	Choctaws.
Garrett, James, <i>Pr.</i>	1819	Bombay,	Bombay.
Gleason, Anson, <i>Sch.</i>	1822	Mayhew,	Choctaws.
Gray, Aaron,	1829	Dwight,	Arkansas.
Hallock, Homan, <i>Pr.</i>	1826	Malta,	Malta.
Heydenburk, Martin,	1826	Mackinaw,	Mackinaw.
Hitchcock, Asa, <i>Sch.</i>	1821	Dwight,	Arkansas.
Hitchcock, Jacob,	1820	Dwight,	Arkansas.
Holland, William, <i>Sch.</i>	1823	Candy's Creek,	Cherokees.
Hotckin, Ebenezer, <i>Sch.</i>	1828	Goshen,	Choctaws.

\* Mr. Williams was originally connected with the Cherokee mission.

<i>Names.</i>	<i>Became connected with the Board.</i>	<i>Station.</i>	<i>Mission.</i>
Howes, Zechariah,	1820	Elliot,	Choctaws.
Johnstone, Andrew,	1830		Sandwich Islands.
Joslin, Matthias, <i>Sch.</i>	1830		Choctaws.
Judd, Gerrit P., <i>Doct.</i>	1827	Honoruru,	Sandwich Islands.
Loomis, Elisha, <i>Sch.*</i>	1830	Mackinaw,	Mackinaw.
Moulton, Samuel, <i>Sch.</i>	1826	Goshen,	Choctaws.
Newton, Abel D.	1830	Mackinaw,	Mackinaw.
Newton, Samuel, <i>Sch.</i>	1826	Forks of Illinois,	Arkansas.
Orr, James,	1820	Dwight,	Arkansas.
Parker, Henry,	1822	Brainerd,	Cherokees.
Proctor, Isaac, <i>Sch.</i>	1822	Carmel,	Cherokees.
Redfield, Abraham,	1826	Union,	Osages.
Requa, George,	1826	Union,	Osages.
Requa, William C., <i>Sch.</i>	1826	Hopefield,	Osages.
Shepard, Stephen, <i>Pr.</i>	1827	Honoruru,	Sandwich Islands.
Smith, John,	1820	Elliot,	Choctaws.
Stephens, Jedidiah D., <i>Sch.</i>	1830	Statesburg,	Stockbridge Ind.
Thayer, William A., <i>Sch.</i>	1826	Cattaraugus,	New York Ind.
Town, Elijah S., <i>Sch.</i>	1827	Maybew,	Choctaws.
Vail, John,	1819	Brainerd,	Cherokees.
Weed, George L., <i>Doct.</i>	1824	Union,	Osages.

The whole number of male assistant missionaries now in the service of the Board is 45, nearly all of whom are employed among the North American Indians.

The greater part of the missionaries and assistant missionaries have wives; and there are, besides, 35 single females.

WHOLE NUMBER OF MISSIONARIES AND ASSISTANT MISSIONARIES NOW CONNECTED WITH THE BOARD.

Missionaries,	59
Male Assistant Missionaries,	45
Female Assistant Missionaries,	130
Total,	234

MISCELLANEOUS NOTICES.

**Bombay.**—Mr. and Mrs. Graves were on the Neilgherry Hills, at the latest dates, on account of the ill health of Mr. Graves. Messrs. Ramsey, Hervey and Read sailed from Boston for Calcutta, Aug. 2d, in the ship Corvo. Intelligence has not yet been received of their arrival.

**Ceylon.**—Twenty-five native assistants are employed as teachers, readers, catechists, &c. Doct. Scudder had been obliged to visit the Neilgherries for his health. He set out for the mountains in July, 1829, and was there at the last dates.

**China.**—Mr. Bridgman arrived at Canton on the 19th of February, where he is now occupied in learning the Chinese language. He is kindly assisted by Dr. Morrison.

**Mediterranean.**—Mr. Temple embarked with his family, on his return to Malta, Jan. 18th, and reached Malta on the 25th of February.—Messrs. Dwight and Whiting, and their wives, sailed from Boston for Malta on the 21st of January, and arrived two days after Mr. Temple. Leaving Mrs. Dwight at Malta, Mr. Dwight sailed, with Mr. Smith, for Smyrna. From thence they proceeded to Constantinople, and thence, through Tokat, where Henry Martyn died,

to Armenia and Georgia—countries they were to explore with a view to future missionary operations. They were at Tiflis, the capital of Georgia, on the 4th of August, and expected to go from thence to Erivan.—Messrs. Bird and Whiting, with their families, embarked at Malta on the first of May for Beyroot, where they were allowed peaceably to recommence the mission on the 18th of the same month.—Mr. Anderson, having completed his business in the Mediterranean, embarked at Malta for the United States on the 12th of October, and reached Salem just two months from that day.—Mr. King resumed his connection with the Board quite recently.

**Sandwich Islands.**—The Rev. C. S. Stewart revisited the Islands, during the year 1829, as Chaplain of the United States ship Vincennes, Captain William Bolton Finch. The intercourse of Capt. Finch with the rulers of the islands was eminently discreet and salutary, and Mr. Stewart found great pleasure in witnessing the growth of intelligence and the progress of religion among the islanders, during the four years, which had elapsed since he left the islands. Mr. Green was absent from the islands, on an exploring tour along the North-West Coast of America, from Feb. 13, 1829, to the 9th of the November following. Messrs.

\* Previously connected with the Sandwich Islands mission about seven years.

Baldwin, Dibble, and Tinker, are on the point of embarking for the islands. Mr. Johnstone accompanies them with a view to assisting Mr. Chamberlain in superintending the secular concerns of the mission.

**Indian Missions.**—Mr. David Brown, an interesting Cherokee, brother of Catharine Brown, died at Creekpath, Sept. 15, 1829. The 21st Report of the Board contains the following brief sketch of his history.—“This amiable young man became hopelessly pious in the spring of 1820; spent several years at the north in acquiring an education; visited many parts of the United States, everywhere forming acquaintances with the pious and estimable part of society, thousands of whom remember him with great affection. He was somewhat engaged in public business, after his return to his own country; visited his parents on the Arkansas; and, at the time of his last illness, was pursuing study with a view to preaching the gospel. He lingered several months with a pulmonary complaint, during which time he was in the happiest state of mind, full of love to his Redeemer and his fellow men. He is the fifth member of the same family, who have died triumphantly in the Christian faith, as a consequence of the establishment of the mission at Brainerd.

#### PRINTING.

The Board has printing establishments at Bombay, at Malta, and at the Sandwich Islands. Books have also been printed for the benefit of several Indian tribes.

#### Printing in One Year.

	Copies.	Pages.
Bombay, in 1829,	29,340	1,129,000
Malta,	69,300	2,943,200
Sandwich Islands,	114,000	4,448,000
Cherokees, in 1830,	1,400	50,400
Abernakees,	1,000	62,500
Total,	215,040	8,633,100

#### Whole amount of Printing.

	Pages.
Bombay, from April 1817 to 1830, about	10,000,000
Malta, from July 1822 to 1830,	10,600,000
Sandwich Islands, from 1820 to 1830,	15,113,000
For the Choctaws,	749,000
For the Cherokees,	225,400
For the Senecas,	187,000
For the Abernakees,	62,500
Total,	36,936,900

The press has been employed in *eleven* languages; four of them spoken principally in Asia, one in Europe and Asia equally, four in the forests of North America, and one in Polynesia: viz. the Mahratta, Tamul, Armeno-Turkish, Arabic, Greek, Italian, Cherokee, Choctaw, Seneca, Abernakee, and Hawaiian. The last, (with some help from Mr. Ellis, English missionary,) together with the Choctaw and Aber-

nakee, persons in the employment of the Board were the first to reduce to writing. This is true, also, of the Cherokee, so far as the Roman alphabet is used.—The books printed are the New Testament, other portions of scripture, various religious books and tracts, and school-books.

#### SCHOOLS.

	Schools.	Scholars.	Scholars.
Bombay.—Boys,	17	1200	
Girls,	18	400	1,600
Ceylon.—Theological Class		20	
Seminary,		77	
Preparatory School,		95	
Female Boarding School,	23		215
	Boys.	Girls.	Total.
Tillipally,	877	170	1,047
Batticotta,	601	89	690
Oodooville,	624	132	756
Panditeripo,	300	105	405
Manepy,	300	175	475
			3,373
	Islands.	Scholars.	
Sandwich Islands.—Hawaii, about	20,000		
Maui,	10,385		
Onahu,	6,298		
Taual, about	4,500		41,983
N. A. Indians.—Cherokees, about	180		
Chickasaws,	88		
Choctaws,	978		
Arkansas Cher.	100		
Osages,	98		
Stockbridge Ind.	35		
Mackinaw,	130		
Ind. in Ohio,	28		
Ind. in New York, 150			1,087

Whole number of learners in the schools, 47,558.

#### Remarks upon the Schools.

Mr. Stone thus speaks of the schools connected with the Bombay mission, after having spent eleven days in a personal inspection of them.—“I found the schools generally in a flourishing state, and exerting a most salutary influence on the minds of the scholars and natives generally in the villages where they are located. They have already excited a spirit of inquiry among the people, which promises much good. As I went from village to village that are enveloped in all the darkness of Hindooism, the mission schools appeared like so many lamps hung out in the moral hemisphere, throwing rays of heavenly light on the surrounding darkness; or like springs of living water, breaking out in a desert, to renovate and change it into a fruitful garden. I have long considered mission schools for the instruction of the rising generation, as important auxiliaries to the spread of the gospel; but I have never felt their importance so sensibly as on my present tour, in which I have witnessed the impression they are producing in regions where the gospel had scarcely been heard from the voice of a missionary. Could the patrons of these schools take an excursion with me to the schools they support; could they stand in one of them, planted in the heart of a pagan village, containing from twenty to thirty thousand inhabitants—hear a hundred little immor-

tals reading the word of God, and repeat the ten commandments, and a catechism comprising a summary of Christian doctrines and precepts—hear them chaunt a Christian hymn, and with up raised hands and solemn tone repeat the Lord's prayer—could they follow these children home, and there hear them read their Christian books to their parents and friends, who are unable to read themselves, and would never know the gospel, or see its heavenly light, except through the medium of the mission schools;—I say then they would feel that our mission schools are important, and well deserve their patronage and prayers."

From Mr. Winslow's report concerning the schools at Oodoorville, in Ceylon, which may serve as a specimen of the rest in connection with the Ceylon mission.—"At the general examination in the church, at the close of this quarter, 128 were studying or had finished (more than 70 had finished) our Scripture History, 65 the Sermon on the Mount, 100 our large doctrinal catechism, and 50 or 60 the smaller catechism. I found that several also had left the schools since the last examination, who had gone through, or nearly through, with the course of Christian instruction in them; and others less forward who are yet able to read a little. Thus though the schools do not go forward much from year to year, new classes are constantly presented, and numbers are yearly sent out from them with the rudiments the most important, and what may become to them saving knowledge."

Speaking of the learners in the schools of the *Sandwich Islands*, the missionaries say:—"About one half of them are able to read. A great part, however, are obliged to spell out their words, when any thing is put into their hands, which they have not previously studied. Nearly one fourth part of the whole number of scholars are able to write legibly on a slate."

*Choctaw Schools.* The average number of scholars attending on instruction was 194; 299 are full blooded Choctaws, and 229 mixed; in the schools 177 were males and 101 females; 67 were new scholars; 17 left school with a good common education; 36 read in spelling lessons, 36 in English reading lessons, 63 in the English Testaments, 58 in English Reader; 90 spell and 245 read in Choctaw only; 126 read in both Choctaw and English; 51 studied arithmetic, 64 geography, 22 grammar; 57 composed in English, 12 in Choctaw, 11 in Choctaw and English, and 137 wrote.

#### PREACHING.

This grand means of publishing the Gospel is employed in all the missions, though under various forms, with various degrees of attention on the part of the people, and with various success. One or two passages will be quoted from communications of the

missionaries, relating to the performance of this duty.

"Besides our stated services at the chapel, we make our school-rooms little sanctuaries, where we frequently preach to the scholars, their parents and others, who assemble to hear the word of God. We also make daily excursions through this great idolatrous city, to give instruction to those in the bazars, the highways, &c. Sometimes we sit down at the door of a native hut, and tell them the story of Jesus—sometimes converse in a familiar manner with a few individuals by the way-side—now we reason out of the scriptures with a self-righteous and conceited brahmin, or an angry priest of the false prophet—sometimes proclaim the glad tidings of salvation to companies varying in number from twenty to three hundred, and not unfrequently, do we have as many clustered around us as can hear our voice, some of whom are children, some in middle age, others trembling with age and bending over their staves. Let the power of the gospel be felt by this people, and a missionary, had he strength, might preach to tens of thousands daily. Our duty is plain; having received the ministry of reconciliation from the Lord Jesus, we must fulfil it by testifying the gospel of the grace of God to these pagans. Wo be to us, if we preach not the gospel to both Jews and Gentiles as we have opportunity from day to day."—*Missionaries at Bombay.*

"Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be finished."—*Missionaries at the Sandwich Islands.*

#### MISSION CHURCHES.

##### Ceylon.

Whole No. admitted.	Deceased.	Excommunicated.	Present number.
130	7	5	118

##### Sandwich Islands

Stations.	Admitted in 1829.	Candidates.	Whole number admitted.
Waimea,	7	3	10
Honoruru,	49	9	74
Lahaina,	23	5	42
Kairua,	37	22	43
Kaavaroa,			15
Hido,	1		1
Totals,	117	39	165



## North-American Indians.

	Whole No. admitted.	Decased.	Excommu- nicated.	Present number.
Cherokees,	233	13	23	194
Chickasaws,	101	1		100
Choctaws,	376	2	12	358
Arkansas Cherokees,	16	3	1	11
Ohio Indians,	6			5
Stockbridge Indians,	44			44
Mackinaw,	72		1	62
New York Indians,	109	7	4	98
Totals,	957	27	43	873

	Admitted pre- vious to 1821.	Admitted since.	Admitted in 1821.	Indians new members.	Whites new members.	Blacks new members.
Cherokees,	188	45	14	180	11	3
Chickasaws,	42	59	21	49	6	45
Choctaws,	28	348	200	338	12	8
Arkansas Cherokees,	16			9	2	
Ohio Indians,	5	1		5		
Stockbridge Indians,	11	33		44		
Mackinaw,	29	43	10	19	43	
New York Indians,	69	40	12	98		
Totals,	388	509	257	742	74	56

## Recapitulation.

	Whole number admitted.	Present number.
Ceylon,	130	118
Sandwich Islands,	185	about 180
Indian Missions,	957	873
Totals,	1,972	1,170

The remainder, after the deceased and excommunicated are deducted from the whole number of persons received into the Indian churches, considerably exceeds the actual number of members now belonging to those churches. This is owing to the fact, that some have been dismissed to join churches, which are not connected with the Board.

In Ceylon, the native converts have all been admitted since the year 1821.

The first admission to the Hawaiian church was in 1823. The number of truly pious natives is probably much greater, than that of the persons who have been received into the church.

More than half of the admissions to the churches among the Indians, have been within two or three years past.

## GENERAL SUMMARY AND REMARKS.

THIS brief survey furnishes an answer, in part, to the question, *What has been effected by the Board, during the twenty years which have elapsed?*—In a number of countries, covered with the deep darkness of paganism, or blest with only the dim twilight of the gospel, Christian missions have been established. To these countries eighty-five ministers of Christ have been sent by the Board, during the twenty years of its existence. Thirteen of these have died in the service, and fifty-nine are still in the field. There are, also, at the present time, forty-five lay-assistants, thirty-five unmarried female helpers, and ninety-five married females, wives of the missionaries and assistant missionaries. The whole number of laborers in foreign service, male and female, who have been sent from this country, and are now living in connection with the Board, is two HUNDRED AND THIRTY-FOUR.

Valuable printing establishments have been set up in three of the missions widely remote from each other, and are in active operation. From them have issued more than 35,000,000 of pages, which, with the printing executed at the expense of the Board in other places, swells the number of pages to nearly 37,000,000. The number of copies of different works is not less than 900,000. These have been printed in eleven different languages, three of which had previously been reduced to writing by missionaries of the Board; and the several works were almost all composed, or translated by persons connected with that institution.

In schools, established and superintended by missionaries of the Board, and sustained by funds placed at its disposal, there are more than 47,000 learners;\* and not less than 70,000 persons either belong to these schools, or have enjoyed their advantages. One-fourth part, if not one-third, of the population of the Sandwich Islands, is now receiving instruction in the mission-schools.

\* This number is less than that stated in the last survey. Yet there has been no actual diminution of numbers in the schools. More accurate returns may have been received from the Sandwich Islands. Mr. Bingham states, however, in a late letter to his friends in England, that the schools of those favored islands contain not less than 45,000 pupils.

Look, then, at the laborers, at the printing, at the school-instruction, at the whole array of means and influence. It is nothing, indeed, compared with the necessities and claims of the heathen world. It is nothing in comparison of what might have been done, and ought to have been done, by the thousands of churches represented by the Board. In that point of view, every friend of the Lord Jesus, and of the world for which he died, will look on with grief and confusion of face. O HOW MUCH MORE must be attempted, and done, the next twenty years!—Yet there is another point of view, from whence we must look with gratitude to God. How many thousands of sermons have been preached by these missionaries, in the lapse of twenty years. How many thousands of addresses have these pious men and women poured into the ears of benighted wanderers from God. And how many thousands of persons have listened to these sermons and private appeals. And those millions of pages—beams of spiritual light—into how many dark minds must they have poured their heavenly radiance; and what a multitude of persons must have learned at least some of those great truths, which are able, with the divine blessing, to make men wise unto salvation.

Yet we must not suppose, that even the missionaries can perceive all the influence they exert upon the multitudes around them; much less, that they can so describe it that others, in distant countries, can see the whole of it. Much of their influence escapes all human observation; and much of it consists, for a time, in mere *modifications* of character, rather than in radical changes;—extensive modifications, and therefore important; but slight, and therefore not easily perceived; or else so exceedingly gradual, as to be made strongly apparent only by contrasting distant periods. Then it is seen, that the manners of the people have been softened; that their customs have become more humane; that there is less intemperance and contention; that there is more industry and honesty; more regard for right and equity; more order, harmony, and happiness in families. Children in the schools begin to thirst for knowledge. They carry their books, into the domestic circle, and read them to their parents and friends. Mind begins to wake up in villages and neighborhoods. Ideas, new and strange, but amazingly important, pass from man to man, till thought is roused, and the moral sense, and conscience.—Now the missionary perceives that he has not been laboring in vain. He is encouraged. He sows the good seed in hope. He plies all his means with increased faith and diligence. At length he fully gains the understandings and hearts of some, and these are converts to the truth. Now he rejoices over his sheaves, and his patrons at home become apprised of the effects of his labors. They acknowledge, that he no longer labors ineffectually—that he begins to succeed.

But, it should be remembered, that these few converts are no proper measure of his success. They may be only the first fruits of a great harvest. There may be stronger evidences than these of success, in the mass of unconverted minds around. Over these converts he rejoices with a peculiar joy; but, if he be observing and reflecting, he may behold more to encourage his hopes for the future, in the extensive preparatory influence, which has gone through the community, and which will be likely, through God's grace, to work out more glorious results.



## American Board of Foreign Missions.

### Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. POOR  
AT BATTICOTTA.

[Continued from p. 172 of the last volume.]

FURTHER extracts from the journal of Mr. Poor are given, illustrative of the character and prejudices of the Tamulians, and of the gradual diffusion of knowledge among them. The instruction given in the Seminary and the labors of the young men are accomplishing much.

May 15, 1829.—I called on Arunasalem, the principal man in the village, in regard to learning, wealth, and influence. When on my way to his house, the school-master informed me that I must either take the man by surprise, or send a person before me; for if he were apprized of my coming, he surely would not be at home. I then requested him to proceed on before me. He replied, "It is not sufficient for me to go alone: he will bid me say to you that he is not at home, and I cannot do otherwise." Niles then accompanied the school-master to the house, where they found Arunasalem and informed him of my coming; at which he was much surprised, and came out immediately to the gate. On my arrival, he professed to be very sorry that I should have taken the trouble to come and see him; that he was not worthy to receive such a visitor; and that it would have been much more suitable for him to call on me either at the station or at the bungalow. I then stated to him my object in coming to the village, and my intention to come for several months regularly on the Sabbath. He replied that my object in coming was very good, and that he would attend on the coming Sabbath and hear what I had to say. Having said this, he very politely requested me to proceed on my way.

This man lives very near a large temple, at which he spends much of his time, daily attending very punctually to a great variety of ceremonies. Had I gone upon his premises, he would doubtless have considered it a very bad omen and have thought it necessary to make many purifications in consequence of it.

16. That Arunasalem might be reminded of his promise to attend preaching on the Sabbath, I sent him a present of a small terrestrial globe, prepared for Tamulians. Dashiell, who carried him the globe, explained to him our views of the form and motions of the earth. Though these views were very abhorrent to his feelings, he would give no opinions as to their correctness.

18. Spent the day yesterday at Araly. Contrary to the expectation of the people, Arunasalem attended at the bungalow, listened very attentively to the preaching of the word and to the tracts that were read, and at the close requested me to furnish him with some parts of our sacred books. I gave him the gospel of Luke, which he promised to read. The people were much surprised at his silence and patient hearing of the word, for they were confidently expecting that he would make an attack on Christianity. But instead of this, he seemed rather to fear that I should make an attack on him. In the afternoon I preached in the eastern part of the village of Araly, to thirty or forty persons, and gave notice that I intended to come to that place several successive Sabbaths. Although we have no school in that part of the village, the people heard me very civilly, and promised to attend my preaching.

19. I sent Dashiell this afternoon to the houses of several brahmins, to read to them a letter lately received from the Rev. Mr. Rhenius, giving an account of the progress of Christianity among the Tamulians of Palamcotta. The brahmins heard the letter with surprise; but believed not for fear. They are obviously more ignorant of the nature of Christianity and its progress in this country, than most other classes of the community.

20. Preached last evening at North Araly to about one hundred persons, a majority of whom were adults. Of late Niles has adopted the practice of going in the afternoon to the village at which a religious meeting is to be held in the evening. The salutary effects of this are most obvious.

25. Yesterday spent another interesting Sabbath at south Araly. Arunasalem again attended the meeting. He is, it appears, reading Luke's gospel in course. He requested me to send Niles to him during the present week, to explain some passages to him which he does not understand. I read and explained to those who assembled the tenth chapter of Matthew, pointing out the duties of missionaries, and of the people to whom they are sent. There was not a large number of people present at any one time. They continued to come and go for the space of four hours. At these meetings Niles renders very efficient aid, both by way of reading tracts, and by conversing with the people. In the afternoon preached at east Araly to a goodly number of hearers: found there a native physician of some learning, who manifested very friendly feeling.

The result of my experience is that the more I am engaged in preaching the gos-

pel, the more deeply is my mind impressed by the belief, that "It hath pleased God by the foolishness of preaching" to save men.

26. Yesterday Dashiell read to Vesuvenather Mr. Rhenius' letter, and also our tract addressed to brahmins. After hearing them, and also Dashiell's remarks upon them, he observed, "Hitherto I have regarded you as a rat-snake," but now I see you are a beaver snake." This morning I sent to Vesuvenather a small globe, for the purpose of explaining to him also our views of the form and motion of the earth. He observed, "Whatever proofs they produce, that the earth is round, this opinion cannot be admitted, as it contradicts the opinion of all antiquity."

30. Sent a single gospel by Whelpley to the native physician before mentioned, in east Araly. He seemed to be much pleased by my attention to him, and promised to read the book. In return, he permits me to take a copy of a rare book in his possession, which I should seek in vain from most others who may possess copies of it.

I have recently introduced into the seminary a book called *Tattuva Kutterly*, which treats mainly of the constituent parts and functions of the human body. It is one of a class of books held in the highest repute by Tamulians, and which cannot be read with impunity, but by those who have been initiated into the society of learned men, according to prescribed rules. The Tamul school-master in the seminary, who is in some respects a conscientious heathen, will render no assistance to the class who are studying this book. He says it would be a great sin in him, either to read it, or hear it read by others, without being duly qualified and authorised to do so. Various means have been used to deter the members of the seminary from studying it. Some say, "You have a spurious copy of *Tattuva Kutterly*." Others say, "Though you study the book all your lives, you cannot understand the true meaning of it." And some endeavor to deter them, by turning their attention to Gabriel Tissera's derangement, which they say is the natural consequence of his entering upon the study of this class of books, without passing through the prescribed course of ceremonies.

Agreeable to Arunasalem's request, Niles has spent nearly the whole day at his house in reading the first nine chapters of Luke's gospel, and in conversing with him on many subjects relating to the doings of the missionaries. One of his remarks on the chapters read to him was, "They contain some nice things concerning God, but are made up mainly of stories." The simplicity of the Bible gives great offence to wise heathens. If it were filled with mysteries, they would be more inclined to believe it to be of divine origin.

\* Harmless, and in some respects useful.

June 3. Spent the last Sabbath at Araly. Arunasalem attended, and heard very attentively five chapters more of Luke's gospel. He expressed a wish to see all our sacred books, that he might know how voluminous they are. Fewer persons attended at the bungalow than on the preceding Sabbath. I learn from the school-master, that, though Arunasalem is apparently very friendly with me, he is quite hostile to my proceedings in the village, and uses his influence to prevent the people from attending preaching at the bungalow. Of this I have been well aware from the time of my first acquaintance with him. Hence, in answer to one of his inquiries last Sabbath, I gave him a particular account of the pharisees, who would neither enter the kingdom themselves, nor permit others to enter.

Sab. 7. Carried the whole Bible in six volumes, four volumes quarto and two volumes octavo, to south Araly, agreeably to Arunasalem's request. He was surprised to find that our scriptures are so extensive. He had previously seen nothing more than scripture tracts or single gospels. He took each volume into his hands, and requested me to tell him in few words the substance of their contents.

Few attended at the bungalow. Having given a few words of exhortation to the school boys, after hearing them repeat their catechism, I spent the forenoon in conversation with Arunasalem. In the afternoon I preached in the eastern part of the village to a company of fishermen and their families.

12. Preached a lecture this afternoon preparatory to the communion, which is to be held at this station on the ensuing Sabbath. Text, "We walk by faith."

July 4. On the 13th of last month I was accidentally thrown from a chaise and injured my hip bone. In consequence of this I have been to the present time confined to my couch; and have now no prospect of being able to go abroad for several weeks to come. The doctrine of the text from which I preached my last sermon has thrown some light upon this dark and distressing providence.

At the close of the term in the seminary Messrs. Spaulding and Woodward spent three days in examining the several classes in the various branches to which they had attended, both in Tamul and English; and also in examining into the moral and religious state of the seminary, and in giving appropriate counsel and advice.

Aug. 22. On the 13th inst I was so far recovered from the effect of my late fall, as to be able to be carried to Oodooville in a palanquin. Spent the day following in examining the female boarding school. The ensuing Sabbath was spent at Manepy, where I preached for the first time, since the 13th of June last. On the 20th began to hear the recitations of the first class

who are now attending to Blair's Grammar of History and to mensuration.

24. Recommended preaching at the station; or rather read a printed letter which I wrote during my confinement, addressed to all in the district to whom I had preached the gospel. During the reading of the letter, we were interrupted by the abusive language of the pandarum of this village, who stood near a window, listening attentively, till that part of the letter was read which is addressed to brahmins and pandarums, at which he took great offence. He was, however, soon put to silence, and left the premises. In the afternoon he came and made some apology for his conduct, fearing that I might enter a complaint against him.

23. Spent the day at Oodooville with the brethren, in examining the class engaged in theological studies. We were all impressed with the importance of this branch of our labor, and are encouraged to prosecute it with diligence, notwithstanding the difficulties that attend it.

Oct. 1. Yesterday the annual examination of the seminary was held in the presence of the visiting committee and the other members of our mission. Loomis and Lewis, from the second class, and Hooker and Miller from the third, were dismissed, as not being suitable persons for a continued gratuitous support from their benefactors in America. Hooker is a lad of very good promise but had repeatedly absented himself from the school without leave, and preferred to pursue his studies in a school at Jaffna.

The following were honorably dismissed from the first class, viz. Avery, Codman, Crane, Goodrich, Huntington, McLelland, and Spencer. They had not pursued their studies as far as those who left the seminary the preceding year; but as they were the elder members of the class and very desirous of being employed for wages, it was thought expedient to give them a dismissal. It was also determined that Beebe and Lovell, who are members of the church, should be separated from this class, and pursue those studies which have a more immediate bearing upon their becoming qualified for Christian teachers. On dismissing the members of the seminary, I furnished each one with several copies of my address to the people, and also of a tract on the Sabbath, which has been lately printed.

8. Have received a letter from Theager, requesting that a favorite pupil of his may be received into the boarding establishment, and be instructed in some branches of the mathematics, in the Tamul school, taught by Dashiell. Received an application, also, from another man of the same family connections, in behalf of his son. These are the persons, who, a few years ago, compelled Dashiell to leave the boarding school, that he might not bring further

disgrace upon the whole family circle, by being connected with Christians.

12. The term commenced on Saturday last. All, with a very few exceptions, were punctual in their return. Some have given pleasing accounts of the tracts distributed during the vacation.

Nov. 13. I have at length succeeded in procuring a copy of the standard work on astronomy, which is highly prized by the astronomers of this district. About five years ago a man came to me privately, and proposed to give me a copy of this book, which he then had in his possession, on condition that I would give him a very exorbitant sum that he specified, and promise that I would not make it known of whom I procured the book; but I had no confidence that he would furnish me with a correct copy.

27. Dashiell, who is pursuing the study of native astronomy under the tuition of Theager, at Jaffna, has informed me that a brahmin in this neighborhood, who has some knowledge of that science, adjoined him, in a very solemn manner, by all the gods, not to communicate any thing which he might learn of Theager to the missionaries.

Dec. 21. A few days ago Mr. Knight sent me a copy of a prayer, in the Grandum language, which all brahmins offer in secret to one of their gods. I sent this prayer to a brahmin in Araly, who is privately teaching Dashiell the Grandum language, requesting that he would give me a proof of his knowledge of Grandum by returning me a translation of the writing which I sent him. On reading the *ola*, he expressed great astonishment, beat his head, and was silent half an hour. He then observed with much emotion, "I do indeed see signs that the *haliyuyum* [the iron age] is advancing." He acknowledged that it was the brahmin's prayer, but refused to give me any explanation of it. He also advised Dashiell not to attempt to read it, nor shew it to any one, lest a curse should come upon him. A few days afterwards, Dashiell shewed the same to Vesuvenather, who affected to laugh at it, saying, "The missionaries doubtless gave a large sum of money for this, but they have been grossly imposed upon, and have wasted their money. He acknowledged that it is something sacred, but observed, "This, in your hands, is like a jewel in the possession of a wild beast."

#### State of the Seminary at the close of the Year 1829.

Immediately after the annual examination held in the latter part of September last, the several classes were remodeled, and now consist respectively of the following numbers, viz. First class, 21; second class, 21; third class, 20; amounting to 62 in all.

The following is the course of study pursued by the first class during the past three months, under the tuition of the principal.

Morning recitation at half past 6 o'clock construing and parsing Blair's Class Book.

At 11 o'clock English algebra through.

At half past 4 o'clock, P. M. on Monday, reading translation in Tamul from the English.

On Tuesday at the same hour, declamation in English.

On Wednesday, do. do. conversation in English.

On Thursday, do. do. English composition.

To each of the four branches last mentioned, one third part of the class attend weekly in rotation.

On Friday, at half past 4 o'clock, P. M., lectures on the evidences of Christianity arising from a view of the prophecies. At this exercise all the members of the seminary are required to be present.

The second and third classes are attending to various branches of the same general course of study which has been repeatedly stated in the previous reports.

The course of study in the Tamul language, also, is very similar to what has been often mentioned.

The Sabbath has been spent as usual in the regular study of the scriptures.

The number of church members in the three classes is seventeen; several others are candidates for admission.

The following youths are connected with the seminary as teachers and assistants, viz. Whelpley, Niles, Worcester, Griswold, Putnam, Dashiell, Ashbury, and Huntington; three of whom are church members.

A detailed view of the course of studies pursued in each of the classes, as then established was given in vol. xxiii, p. 330.

### **Mediterranean.**

EXTRACT OF A LETTER FROM MESSRS. BIRD AND WHITING, DATED AT BEYROOT, MAY 31st, 1830.

THE arrival of Messrs. Bird and Whiting at Beyroot was noticed at p. 373, of the last volume. The following extract gives some additional facts respecting

#### *The Feelings Manifested by Friends and Opposers on their Arrival.*

Nothing, in short, took place at that time, to make us feel that our arrival was at all unwelcome. The next day, however, was the feast of the ascension; and the Maronites, according to custom, assembled to celebrate their public mass, when their

priests took the occasion to announce to the congregation, "That the Bible men, that is" (said they) "the followers of the devil," had again made their appearance; and they enjoined it on the people, without exception, and under penalty of their curse, to abstain from every species of intercourse with us. This was repeated at three successive masses. Similar curses were threatened on the next Sabbath morning, at the church of the papal Greeks. As for the Orthodox, or proper Greeks, they appear quite as peaceable and friendly as ever. They are often reproached by their zealous papal neighbors, for their supineness and their continual intercourse with us; but their bishop, though here on the spot, has not, as yet, taken sides with those whose mouths are full of cursing and bitterness.

The word of God during our absence has not been bound. There are individuals in whose hearts it has evidently been taking deeper and deeper root, and in whose lives fruits of holiness appear every day. The state of the persecuted Asaad, is still uncertain. Some believe him to be actually dead; but the greater part believe that he is only reported so by the patriarch, the better to serve his purposes.

The plague, which seems last year to have been confined to Tripoli, has this year made its appearance at Acre, but no where else on the coast. The pasha, at its first appearance, took the most decisive measures to prevent the spread of it, and through divine mercy, the disease seems not likely to be heard of this year without the walls of the metropolis.

As the vessel is ready to sail we have no time at present to say more. Permit us, in closing, to commend ourselves and the mission anew to your fervent prayers, in the full assurance of hope that God will not forget this your work of faith and labor of love, but that it will yet appear that he has much people in this land.

In a subsequent letter, under date of July 29th, it is mentioned that some of those who had been particularly friendly to the missionaries, before their departure from Beyroot, and seemed to have been brought in some good measure to understand the truth and feel its influence, and had manifested much zeal and boldness in maintaining it against the errors and absurdities of the priests, have recently given reason to fear that they never experienced the power of the gospel to purify the heart and reform the conduct.

LETTER OF ELIAS EL FUAZ TO MR. GOODELL, DATED BEYROOT, JUNE 13, 1830.

THE following letter exhibits a state of feeling in the writer different, from what is noticed above,



as manifested by other persons who formerly associated with the missionaries at Beyroot. The writer is one of the two mentioned at p. 373, of the last volume, as appearing like cordial believers. It is thus introduced and explained by Mr. Goodell.

The following letter, which is translated from the Arabic, is a good specimen of the genius of the people in Syria, and of the kind feelings which some of them cherish towards your missionaries. The sentiments of respect which it contains for me and my family, as well as of regret at our not returning to Beyroot, would probably have been expressed for Mr. Bird and his family, had they remained in Malta and we gone back to Syria. The account, to which I referred in mine to you of July 21 and 30, of some of the Arabs writing a petition to the American Board, praying for my return to Beyroot, seems to have been incorrect, though, as you have seen from the letter, not altogether without foundation.

*Translation of the Letter.*

"To the excellent among the honorable Christians of the glorious religion, the especially esteemed among the revered and beloved, Mr. Goodell. The Lord preserve him, Amen.

After the tender to you of desires, such as I cannot express on paper, for the sight of your well known countenance, which is full of every good—I inform you, how intent we were to hear intelligence respecting you; when behold your dear letter arrived, with which I was greatly rejoiced, hearing by it of your precious health—I pray the Most High that he would visit you with the plenitude of his mercies and would give you grace to bring your present work to a conclusion for his glory; and that he would preserve you together with your family from every evil both ghostly and bodily.

And now as to myself—I, by the grace of the Most High and through your prayers, am in the enjoyment of perfect health, which I ardently desire may also be your own state.—I hope you will not forget me in your prayers that I may remain constant in the faith which is in Jesus Christ, rendering thanks to God for his Holy Book and that it may be a light to those who are furnished with the same. And I pray the Lord that he would open the eyes of the people, that they may understand it, and may walk according to it.

Moreover, I inform you that when our friends, Mr. Bird and family Mr. Whiting and lady arrived here, through the protection of the Most High God, I rejoiced with exceeding great joy, and from them I inhaled the sweet savor of your name; but I was also greatly afflicted at your not coming. We understand you will remain at

Malta about a year, and will then depart for some suitable place—and since the will of the Lord is so, "Blessed be the name of the Lord;" and as the Apostle says, "not seeking mine own profit, but the profit of many, that they may be saved"—May it please God to make you the means of salvation to many: May he bless, as well you and your words, as the ears of those who hear! And may he guard your person from every evil and every danger, and from wicked and unbelieving men!

But we desire with all our heart, that you would return here to us, because with every one you are grateful, acceptable, and beloved—I previously informed you, (and it was in my last letter to you,) and gave you to understand, that you should write to the missionary society, in regard to your coming back here to us; because we know not what we should write, nor do we know any one of the society, nor do we know whether it would answer any good purpose or not. And in your letter to me you have given me no information with respect to it—I beg that you will inform me, and that you will never fail to let me hear from you although it should be only a piece of white paper, that I may inhale its fragrance and feel safe about you.

A multitude of salutations and good wishes to Mrs. Goodell (may she be preserved!) and to your children Eliza Dodd and Abigail Davis, and William, (may they be preserved in the Lord!) and to all who are about you. On our part there salute both you and all whom I have named. Our brother Tannoos El Hadad and all his house. Likewise our brother, Hanna El Hoory, sends salutations to you and to your house. When he learned that you had not come, he mourned exceedingly. He had before this made a vow devoting something to whoever should first bring him the news of your arrival, and which dedicated thing still remains at the present time.

This is what it is necessary for me to say.

The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all, Amen.

Commending myself to your prayers I am your son in the Lord.

ELIAS EL FUAZ.

Beyroot, June 13, 1830.

EXTRACTS FROM LETTERS OF MESSRS. SMITH AND DWIGHT.

AN account of the tour of Messrs. Smith and Dwight, till their arrival at Tocat, was given at p. 377, of the last volume. It was also mentioned at p. 395, that letters subsequently received brought intelligence of their arrival at Tifis. The first letter inserted here is dated at Erzerroom, June 16th, 1830. These letters are not designed to give the results of their obser-

vations and inquiries, but merely a sketch of their progress on their tour.

*Journey from Tocat to Erzeroom.*

Since leaving Tocat we have been obliged to travel more moderately, both on account of the mountainous roads, and also because of the difficulty in procuring horses, in the latter part of our route. We have passed through a variety of climates, in our passage over mountains and valleys and plains;—the thermometer sometimes varying 40°, within eight or nine hours. We have ridden in the burning heat of the sun, with the temperature of 100°, and we have shivered under an atmosphere of 40°. We have passed immense bodies of snow, lying on elevations but little above us, and some banks almost in our very path, and that within only a few days past. Indeed the snow is still lying on the mountains around Erzeroom, some of which came as lately as yesterday. When we arrived within about forty miles of this place, we found our horses, which we had ridden for two days, so fatigued that we could go with them no further, and the regular posts broken up by the invasion of the Russians, so that it was impossible to procure other horses. Our only alternative was to take the rudely constructed carts of this country, drawn by oxen, and in these we came within about four miles of this place, where we found horses for ourselves, leaving our baggage to come on in the carts. We arrived here on the 13th inst. making our whole passage from Constantinople, a distance of about 800 miles in twenty-three days, including the delay of four days on the road.

You will understand from what we have stated concerning our route, that we did not pass through Trebizonde. This part of our plan we relinquished for the following reasons: 1. As far as we could learn, there is but one road that is now travelled between this place and Trebizonde, and that would take us about 200 miles in going and returning, out of our way. 2. The road is extremely mountainous, and sometimes, at this season, parts of it are almost impassable on account of the snow, and moreover, it is infested with robbers. 3. We had heard that the Russians were about leaving Erzeroom, and we thought it very desirable that we should arrive here before that event, as there would probably be some disturbances after they left, and before the Turkish authority is fully re-established. Although it is a disappointment to us not to visit Trebizonde, still, since we arrived at Erzeroom, we are confirmed in the opinion, that it was wise not to go there. We hope to collect here considerable information with regard to that place.

We have found since we arrived within the pashalic of Erzeroom, that a very important revolution is taking place in the

circumstances of the Armenians here. How it will effect our object remains yet to be known. You are aware that during the late war between Russia and Turkey, a very considerable part of this pashalic fell into the hands of the Russians. Wherever they have gone, they have taken a census of the Armenian population, and encouraged the Armenians to migrate to their territories. We cannot learn from any authentic source exactly the terms on which the Russians propose to receive them; but we have been told that they offer land, both for rent and purchase, at a much cheaper rate than that for which the Armenians can procure it in Turkey; and that they promise the Armenians that their taxes shall be the same with the other Russian citizens, which is about one half of what they pay in Turkey. In consequence of these encouragements, nearly all the Armenians have actually gone from Erzeroom, and we have been told that very many have gone and are going from the different villages. The whole number cannot be ascertained until affairs here are more settled. We have heard the Armenian population of this city, previous to their departure estimated at from 15,000 to 30,000. They had a school of six or seven hundred scholars, which is now, of course, broken up. Their bishop and their priests are gone, and their shops, which were numerous, are closed. It is truly melancholy to pass through that part of the bazars lately occupied by the Armenians, and see here and there a solitary Turk, in the midst of long rows of stalls entirely deserted. The presence of the Russians here gives some appearance of life to the city, but when they are gone, it will be desolate indeed. The Turks themselves evidently dread the effect on this portion of their country, and the departure of the Armenians is the constant theme of their conversation. They have good reason for their fears, for they are almost entirely dependent on this class of their subjects for the cultivation of their soil and the transaction of their mercantile business.

These circumstances will very much shorten our stay in this place. The Russians leave here to-morrow, and if possible, we shall go at the same time. We intend first to visit Kars, to the vicinity of which place, we understand most of the Armenians have gone. From Kars, we may go to Etchmiazin and Erivan, and thence to Tiflis, if the Lord will; though we cannot yet decide with certainty which will be the best route. We feel constrained to acknowledge the goodness of God in preserving our health, and in giving us strength to pursue our fatiguing journey. We now feel much better prepared to prosecute our tour, than when we started. We feel greatly encouraged by the prosperity that has attended all our movements and strengthened in the belief that we are



laboring in a cause which God approves and will ultimately make to triumph. If adverse circumstances should occur, which we may most reasonably expect, we hope the Lord will give us grace to say "thy will be done."

The remaining letter is dated at Tiflis, in Georgia, August 4th, 1830, and is the latest intelligence which has been received. It reached Boston, by way of St. Petersburg, in ninety-three days after the date.

#### *Journey from Erzeroom to Tiflis.*

We did not leave Erzeroom so soon as we expected, on account of the difficulty we had in procuring horses. We remained four or five days after the Russians had evacuated the place; and contrary to our expectation, every thing was perfectly quiet in the city. As soon as the Russians were gone, a crier went through the streets, proclaiming that if any one should injure a *rayah*, [a Christian subject,] his goods would be confiscated and his life would be in danger.

Between Erzeroom and Kars we passed very large numbers of Armenians, emigrating to Russia. Their furniture was conveyed in carts drawn by oxen, while they themselves, not excepting women and children, travelled for the most part on foot. In general they appeared wretchedly poor, and no doubt they will suffer very much, for a year or two, from the want of the necessities of life. They are most of them going to settle in the vicinity of Achalsiklia. From all that we could learn, we suppose that, at least, 40,000 souls have left the pashalic of Erzeroom alone.

From Kars we hoped to be able to go directly to Etchmiazin, but we found that no horses could be procured there, except those belonging to the Russian posts, and taking them we must come first to this place. Besides, we ascertained that by going through Etchmiazin and Erivan to Tiflis, we should have two quarantines to pass, which would very much lengthen our stay in this part of our route. We therefore took Cossack horses, kindly offered to us by the commandant of Kars, and came directly to this place, after spending fourteen days quarantine at Gerger. Tiflis is only about one day's journey beyond the limits of ancient Armenia, in this direction; and at this moment, the largest part of its population are Armenians. Besides, a very considerable part of the population of the whole of Georgia and the adjacent Russian provinces are also Armenians, and this number, as we have stated, has been recently very much increased by emigration from Turkey. By coming here we have an opportunity of witnessing the character of Armenians, when formed under another government than that of Tur-

key. We may also form an opinion as to the treatment missionaries among the Armenians would probably receive from the Russian government; while, at the same time, we shall be able to learn much more accurately, than we could otherwise have done, the character, condition, &c. of the mountain tribes of Georgia, mentioned in our instructions; and also the progress and influence of the German colonies in these parts. Tiflis is a very important place for trade, and it is likely to become much more so, in future years. Its present population is between 30,000 and 40,000, and probably 25,000 of these are Armenians. We have become acquainted with an Armenian bishop here, who was formerly a papist, and educated at Rome, a man of considerable intelligence, and one from whom we have gathered many important facts, in reference to the subject of our inquiries. We are also indebted for much information to an Armenian resident here, formerly a professor of the Armenian language in Paris. Both these men expressed very liberal views on the subject of education, and also of religion; and the latter spoke with much approbation of the efforts of the German missionaries at Schusha, and said he wished to see the education of Armenians in the hands of such men, and he thought the government would be favorable. The French consul of this place, also, has been very polite to us, and freely communicated the results of his inquiries and observation during a residence of several years in Tiflis, a part of which time has been spent in the different provinces.

At p. 117, vol. xxiii, a somewhat extended account was given of the missionary operations in the German colonies, established on the southern frontiers of Asiatic Russia. An interesting visit to one of these colonies is here described.

There is a German colony in the immediate vicinity of Tiflis, and several others at a little distance. The Germans are cultivators of the soil, and as far as we can learn, are doing very well. In each colony a church is erected at the expense of the Russian government, and a pastor is procured from Basle, who also is supported by government. We have had considerable intercourse with the Rev. Mr. Saltet, pastor of the church at Tiflis, and he appears like a truly good man. On the last Sabbath we attended his public exercise, and it was truly delightful to visit once more the house of God, and listen to the proclamation of the gospel, although the services were to us in an unknown tongue. Nothing has so strongly reminded us of home, as to see the assembling of this congregation at the ringing of a bell. Each individual came in a neat and tidy dress, with a psalm-book in his hand, and through-

out the exercises there was a respectful and serious attention. It cannot but be regarded as a peculiar providence, that these people were induced to leave their native land, and come to this distance, and settle down among nations in many respects uncivilized and barbarous; and their influence cannot fail to be salutary, bringing with them, as they do, the arts of civilization and the privileges of religion. Most of them came from superstitious views, but although they were deluded, still the Lord had no doubt wise designs in bringing them here. We find that the Lesgae, the Circassians, Ossetians, and other mountaineer tribes of the Caucasus are still in a disturbed and unsubdued state; and the Russians are now preparing to make war upon them in the fall, at which time they will probably put a final end to their outrages. It is our intention to leave here for Schusha in a day or two and thence to go to Erivan and Etchmiazin.

As there is a direct post route from here to St. Petersburg, we avail ourselves of this favorable means of conveying our letters. The post leaves Tiflis for the capital every week, and the ordinary passage is fifteen days. We are still in good health, and have much to say of the goodness of God towards us. To him may all our services be consecrated.

### Choctaws.

LETTERS FROM MR. WRIGHT AND MR. WILLIAMS.

#### *Anxiety Occasioned by the Late Treaty.*

THE treaty recently formed with the Choctaw nation by commissioners of the United States, and the dissatisfaction of the Choctaws with it, and the distress and confusion which it occasioned, were mentioned at p. 384, of the last volume. On this subject, Mr. Wright, residing at Gosben, in the south part of the nation, under date of October 26th, remarks—

The Choctaws are at present in a very distracted state. They are much distressed in the view of being compelled to leave the land of their forefathers and seek a new home in the western wilds, of which they know nothing. They feel that great injustice has been done them. They say their land has been taken from them without their consent. In the Six Towns, which contain a population of 2,600, only one individual voted for the treaty. He was the principal captain of the Six Towns, and has since succeeded by his intrigues, in bringing over three or four of his captains to his opinion. In the Chickesahe, which contains a population of at least 1000, only one captain and a very few of his warriors were in favor of the treaty. The people

are greatly distressed that their country should thus have been sold without their consent, by a few individuals. They have, since the treaty, appointed Mr. Nail chief of the Six Towns and Chickesahe. Mr. Nail is a man of mixed blood, has considerable property, speaks the English, and is decidedly in favor of the gospel. The change has been already favorable to the interests of religion.

Under date of Oct. 16th, Mr. Williams, who resides at Ai-ik-hun-na, quite in the opposite part of the nation from Mr. Wright, makes the following melancholy statements respecting the effect of the treaty on the Choctaws in his vicinity.

You know not yet, neither can you learn well, without seeing for yourself, how dire are the consequences already experienced from the signing of the late treaty. It almost beggars description. Loud exclamations are heard against the treaty, in almost every part of the nation. An attempt is on foot to have it altered or nullified. Will the senate of the United States ratify it? Surely they would not, I think, if they knew under what circumstances it was made, and how the common people feel about it. The nation is literally in mourning; and many of the people are now plunging fast into the vortex of intemperance. This monster stalks through the land unmolested. Some of the chief men are absent, or soon going to select places in the regions of the west. All improvements here have ceased. Multitudes are so distressed with their prospect, as to sit down in a kind of sullen despair. They know not what to do. Some say, "I will not go to the west: I might as well die here as there." Some are for going soon, whose motives, I fear, are no other than to become savages and hunters. All is confusion now, and no brighter prospect is before us;—at any rate, none that is near. But it is most painful—indescribably so, to witness the sad decline of religious feeling. There is a very great falling off, even of church members, since the treaty was concluded. Indeed we did not look for so many spurious cases, among those who once appeared so well. But surely the Lord has a remnant according to the election of grace. The language of this people generally is to this effect—"I do not despise the gospel, or disbelieve your word; but I am so distressed with the loss of my beloved country, and have my mind so full of anxiety on this subject, that I have no room for any other thought. I can neither sing nor pray, and why should I pretend to do so when my heart is not in it."

I heard old Tunnapiinchuffa say just now, "I have no wish to leave the bones of my ancestors, and go to another country. I wish here to lay my flesh, and go hence to

my Father's residence above. I wish to trust in Jesus Christ alone, and to be holy, wise, good, and happy."

I will add a few words which I wrote at his dictation, and which were addressed by him to one of his white brethren, regarded as representing all the friends of the Indians.

"O my brother, I hold you fast. I am a poor distressed man. Do help me. The Secretary of War came and took my country. I am in great distress. O that my Father above would help me, is my desire. I am a poor Choctaw: I have many people dependent upon me, and old people also. I am like a blind man, or one with a broken leg, as I have no means of going out of my yard. [That is, no means of removing to a distant country, with his numerous and helpless family.] If I leave my yard, I may die from exposure to cold and hunger, rather than from sickness. When I see the women and children weeping in sorrow, I am distressed. This I tell you."

He then said in a kind of soliloquy, "Brother white man, I never injured any thing of yours. My ancestors never took up arms against you, but were always your friends. I am their descendant: I never injured you, or run in your debt a shilling, but have conducted myself properly towards you. True, other nations have fought you, but I, a Choctaw, have not."

He then spoke of his progress in the gospel, or his religious course. "Until," as he says, "the Secretary of War came and spoiled all my enjoyments. However, though some have renounced religion, I wish to persevere and be more faithful. We exceedingly wish to stay in our dwellings, and enjoy the gospel, and think of and adore our heavenly father. The messengers of Jesus Christ in our country are our very brethren. Their hearts and thoughts being mingled with ours, we are as one people. Therefore, O brother, do surely help us. If perhaps we go any where, we wish to go hand in hand with our missionaries. If God does not suffer the white people to deprive us of our missionaries, we will never send them away. I send you a poor, but a true talk. O my brother do help us by talking to the white people who seek to get our country. I depend on you. This is all, my brother."

In the midst of this effusion of patriotic feeling, as if despairing of all human interposition, and filled with agony in apprehension of being driven from the land of his fathers, and of the distress which was coming on his family and kindred, he broke off from addressing his white brother, and turned to him to whom the gospel had recently taught him to look for deliverance from trouble, and exclaimed, "Jesus Christ, we will never break thy word—do help us."

This man is a member of the church, and has

been repeatedly noticed in the communications of Mr. Williams, published in this work, as an instance of unaffected and consistent piety.—The misconduct of many of those who had previously been regarded as pious, and of some who had been admitted to the church, is not more than was to be expected. The fact that the portion of the nation which is opposed to Christianity, attribute the loss of their country, and all their present calamities, to the introduction of the gospel and the change of their customs, has subjected those who profess to be Christians, to much reproach and persecution. If to this be added the desperation, occasioned by the ruin which threatens to overwhelm them, and the great increase of temptation and diminution of restraint, it will be seen that young converts have very rarely been subjected to so severe a test.

Under date of Nov. 8th, Mr. Williams has communicated some additional statements respecting the appearance of the people.

Since I wrote last, I have had an opportunity to observe more of the effects of the late treaty, having passed quite through the nation, by different routes, on my way to and from the meeting of the synod. Some of the Choctaws are recovered in part from the shock occasioned by the news of the treaty, and are trying to compose their minds to go to the west. Hundreds have already wandered off—some into their new country, some into the Spanish dominions, and some to other places. Many are compelled by famine\* to do so. Whiskey numbers several victims—five at least, within about a month. It was contemplated to send a protest against the treaty to congress; but there is so much opposition to this from the principal chiefs, who signed it, and so much confusion prevails, that probably nothing will be done.—If the law of the state of Mississippi relative to the Indians should be repealed, and the senate of the United States should refuse to ratify the treaty, it is possible that the poor Choctaws might survive this dreadful convulsion, and regain the ground they have lost. But if not, God only knows when they will be quietly and prosperously settled.

It does not appear that the Choctaws were, at the date of Mr. Williams' last letter, any more satisfied with the treaty, or any less distressed in view of a removal to the wilds of the west, than they were at the date of the former. The first shock and the first effusion of feeling were past; and some began to reflect on what they ought to do in their unhappy circumstances; while others, rendered desperate, gave them-

\* Occasioned probably by the severe drought which destroyed the crops of the last season.—Ed.

selves up to intoxication. The fact is, if the treaty shall be ratified, and the process of removal goes on, their troubles are but just begun. The authority of the chiefs is already prostrated, and the door is of course opened for the introduction of intoxicating liquors, for quarrels, murders, and universal disorder. Corrupting, fraudulent, and oppressive speculators are overrunning the country. All industry has ceased, and all attempts to improve their condition where they are: for why should they plant when they know not who will gather the harvest? An idle, unsettled, and vagrant life will soon be commenced, which must keep them for a year or two, at least, aloof from all religious instruction or restraint. Soon will come the heart-rending task of leaving the country to which they are devotedly attached, because the land of their forefathers, and of their own childhood—a land which God gave to them, which long beyond all tradition or memory, their fathers and they have occupied and owned, and which they have never sold or forfeited. Families will be broken up and separated; the aged, infirm, and sick, the women and tender children, will be removed—upon contract—so much a head—four hundred miles, through a land of strangers, to their new and desolate abode, there passively to wait the further calamities, which famine, savage enemies, and diseases, occasioned by exposure, hardship and

despair, may bring upon them.—Surely no prayers and no exertions should be spared to keep this picture from being more than filled up. It is yet to be hoped that the threatening rain of this people may be averted.

#### *State of the Church at Goshen.*

Mr. Wright makes the following very pleasing statements respecting the church members in the southern part of the nation. That they have remained so steadfast, and made such progress in knowledge, amidst the trials of the last year, is truly remarkable. Several works are in a course of preparation, and may soon be printed for the use of the people, should their circumstances continue to be such that they could be benefitted by labors of this sort.

Eighty-six native members have been added to the churches in Goshen and Emmaus. Of this number four have apostatized and have been cut off from the privileges of the church. The other members stand firm, and most of them give satisfactory evidence of a saving change of heart. They manifest a most anxious desire to be taught the word of God. And all the young and middle-aged of the church either have learned to read or are now learning. A number of them can also write a legible hand. It is this that makes it so desirable to have some portion of the scriptures translated for them.

## Proceedings of other Societies.

### FOREIGN.

#### THIRTY-SIXTH REPORT OF THE LONDON MISSIONARY SOCIETY.

THE whole number of missionary stations occupied by this society, in unevangelized countries, is 80; of which 30, exclusive of 13 out-stations, occupied by 31 native teachers, are in the South-Sea Islands; 24 are in China and India; two in Russia and Siberia; two in islands of the Mediterranean; 20 in South Africa and the African islands; and two in the West Indies.

The whole number of missionaries laboring under the direction of the society, exclusive of their families, is 38. Besides these, there are 17 assistants, teaching or superintending schools, or laboring as artisans, or in other secular employments. More than 400 native teachers are employed in connection with the missions of the society, principally in the South-Sea islands and in the West Indies.

The receipts of the society during its last year was about \$214,337.

The directors conclude their report with the following remarks respecting the success of their labors during the last year, and the importance of entering with vigor and courage on the immense work which yet remains to be performed.

In reference to the foreign operations of the society, beside the usual details of additions to the number of the baptized, and to that of members of churches and congregations—of flourishing schools—of extensive dissemination of the scriptures and tracts—of multiplying instruments and increased facilities—of spreading light and declining prejudice—of diminished attachment to idolatry, and of dissolving brahminical influence—all, more or less, demonstrating, from year to year, the influence and efficacy of the gospel, as the grand instrument for the moral and spiritual renovation of mankind—the records of the past year have also presented to our attention, events of a more prominent and striking character, than the directors have ordinarily had to report—some of them apparently indicative of that kind of hostile movement on the part of the prince of darkness, which the scriptures lead



us to expect, whenever real danger menaces any considerable portion of his kingdom—and which Christians should regard only as an auspicious omen of an approaching enlargement of that of their divine Lord.—In Bengal and Travancore, in Lattakoo and Tahiti, Christianity has lately triumphed over various forms of hostility—and the directors cannot but cherish the hope, that, whatever clouds may yet lower over the island of Madagascar, or violence assail its shores, the banner of the cross will yet wave in light and peace on the summit of Tananarivo, as a pledge and a signal of the future diffusion of its blessings throughout the whole of its populous and interesting provinces.

While the directors invite the members of the society to unite with them in devout thanksgivings and praises to the God of all grace, for the increased measure of success, with which he has vouchsafed to favor the society, during the past year, they would remind them, that the efforts of the different missionary societies, and various kindred institutions, have, as yet, effected comparatively little towards the accomplishment of the great object in view—(although that little be far more than could have been reasonably anticipated, within the period of their existence;) that an almost boundless moral waste lies before us, spreading out in various directions; that extensive empires are enveloped in spiritual darkness—that hundreds of millions are living in misery and guilt, and thousands daily dying without hope—that for these moral evils there exists an effectual remedy—that this remedy is in our hands, and that it is within the means and the power of the Christians of Britain to send it to numerous parts of the world, whose inhabitants have never yet felt the efficacy, nor heard the sound of the gospel. In the contemplation of these facts, may each member of the society inquire, what more he can possibly do towards sending to the inhabitants of idolatrous and other unenlightened countries, the gospel of Jesus Christ; that instrument of heaven, whose light dispels the thickest darkness; which offers an atonement for the deepest guilt; that rescues the captive of depravity and despair from the pollution and misery of the most debasing and intolerable servitude, and opens within his bosom a fountain of purity, hope, and joy, springing up into everlasting life.

As to the progressive advance and final issue of the cause in which the society is embarked, the directors can indulge neither fear nor despondence; but, in the further prosecution of it, while they labor with greater diligence, they would repose with more simple and entire dependence on the great Captain of salvation, who, by his almighty power, is able to subdue all things to himself.

## DOMESTIC.

### ABSTRACT OF THE FIFTH ANNUAL REPORT OF THE PRISON DISCIPLINE SOCIETY.

THE first part of the report is occupied with statements respecting the progress of reform made in prisons during the last year, and the latter part with a variety of important matter respecting imprisonment for debt.

*Progress of Reform in Prisons.*—In the prison at Thomaston, Me. a Sabbath school has been organized and \$75 have been appropriated by the legislature of the state for the purchase of books for it, and \$50 to increase the salary of the chaplain, who is to superintend the school. A good effect on the convicts is apparent.

In Vermont, a new prison on the plan of that at Auburn is to be erected at Windsor, containing 136 cells.

At Charlestown, Mass., all the advantages, as to good order, industry, and morals, which were expected from the erection of the new building containing a separate dormitory for each convict, have been realized. The regularity attending the movement of the convicts, at their labor, meals, and religious services, as well as the perfect subordination of all, are worthy of notice.—An apartment has been prepared for the Sabbath school, which contains about fifty of the younger convicts. A convenient building has been erected for a chapel, where religious services are attended every morning and evening, and on the Sabbath.

The legislature of this state have appropriated \$30,000 for the erection of a hospital for lunatics, which is to be located at Worcester. This unhappy class of persons, it is to be hoped, need not much longer be confined in common jails, as has heretofore been the case.

The Connecticut state prison, in respect to order, neatness, discipline, instruction, economy, and productive labor, is regarded as without a parallel. The proceeds of labor of about 150 convicts, during the last year, exceeded all the expenses of the prison by the sum of \$5,068 94.

Houses for juvenile delinquents are in contemplation in the state. Houses of correction have been begun in at least two of the counties.

The establishment on Blackwell's Island, in the state of New York, has been so altered in its plan as to furnish a separate dormitory for each of its inmates.

The prison at Sing-Sing, has also been enlarged by the addition of 200 cells. The prison at Auburn sustains the same character as heretofore.

There is a prospect that Bridewell, in the city of New York, a prison which has been distinguished for crowding together, in large rooms, prisoners of all classes and ages, will soon be taken down. A new female penitentiary is also contemplated for the state, with separate dormitories, and to be under the constant inspection of matrons.

A committee of the legislature of New Jersey, have made a thorough investigation of the state of the old prison at Lambertton, and have recommended the immediate erection of a new prison on the plan of that at Auburn.

The Walnut-Street prison, in Philadelphia, remains as it was, with its numbers scarcely diminished, and its corruptions such that its officers appear to be able to find no language suitable to describe them. The city and county of Philadelphia, during eleven years, ending Dec. 31, 1829, have paid \$46,111 36 for the support of convicts in it. The expense of supporting the 464 convicts confined there, at the rate the convicts in the Connecticut prison are supported would be but \$22,694 24; and at the rate the convicts at Lambertton are supported, would amount to \$31,244 02. The income of the prison from the labor of the convicts is estimated

at \$43,837 51; leaving a balance of the income above the expense of supporting the prison—on the first supposition, \$21,193 27—and on the second supposition, of \$12,643 49. Yet the prison is a heavy annual charge to the county of Philadelphia, and the interior counties of the state, whose convicts are sent there.

The Arch-Street prison is one whose plan and tendency continue to be extremely bad; large numbers of criminals and debtors being confined promiscuously together.

New penitentiaries are now building, or are completed, in Maryland, district of Columbia, Tennessee, Kentucky, Illinois, and Ohio. These, in regard to their construction and the discipline intended to be introduced, are on the most approved plan.

*Reports of the Society.*—All the reports of the society have been stereotyped, and are bound and circulated in the form of a volume or thick pamphlet. Of this volume, containing the first four reports, 2000 copies were printed; 4000 copies of the 4th report having been printed previously. Of the 1st report six editions, of the 2d three, of the 3d two, and of the 4th two, have now been printed and widely circulated, in this country and in Europe.

*Imprisonment for Debt.*—On this subject the report contains much valuable information. Respecting the number of persons who are thus imprisoned it is stated—

"As nearly as we can ascertain from the returns which we have received, the number imprisoned for debt annually is, in Massachusetts, 3000; in New York, 10,000; in Pennsylvania, 7000; in Maryland, 3000; and in the other northern and middle states, nearly as above in proportion to the population.

In 17 prisons in the northern and middle states, the number of persons imprisoned for debt, compared with the number imprisoned for crime, is very great, nearly as 5 to 1.

In thirty prisons, from which we have heard, there were imprisoned, for more than one and less than five dollars each, *five hundred and ninety-five*.

In thirty-two prisons, from which we have heard, there were imprisoned for more than five and less than twenty dollars, two thousand one hundred and eighty-four.

In thirty-two prisons, from which we have heard, the number imprisoned for less than twenty dollars each, was 2841; for more than twenty, and less than \$100,—902.

In fifty-three prisons, from which we have heard, the whole number imprisoned for more than one hundred dollars each, was four hundred and sixteen, or only as one to seven, compared with the number imprisoned for less than twenty dollars.

For less than one day, were imprisoned,	269
For more than one, and less than five days,	323
For more than five, and less than ten days,	203
For more than ten, and less than twenty days,	154
For more than twenty, and less than thirty days,	83
For more than thirty days,	431

Total amount of time lost in fifteen prisons, nineteen thousand nine hundred and eighty-seven days."

In Massachusetts, no debtor can be imprisoned for a less sum than \$5; and none in New Hampshire for less than \$13 33. In Kentucky and Ohio, imprisonment for debt is abolished. If it had been abolished in all the states, it would, last year, have saved, 50,000 from being immured in prisons.

An abstract of the laws of the several states, respecting imprisonment for debt, is given in the report, and followed by communications from a large number of highly respectable persons in different parts of the United States; in which they express their opinions very decidedly and unanimously, that imprisonment for debt ought to be abolished in all cases where there is no evidence of fraud, and that to continue it, as it is now generally authorised, is unjust and cruel, and very unpolitic. From all the information which can be collected, it seems that the laws on this subject are at variance with public sentiment, and there is, therefore, reason to hope that they will generally be soon modified or repealed.

## Miscellaneous.

### THE SPIRIT OF MISSIONS AT HOME.

THE remarks which follow are taken from a review of SWAN'S LETTERS ON MISSIONS, which is contained in the last number of the Quarterly Christian Spectator. The remarks meet a state of feeling which is undoubtedly very prevalent among the professed disciples of Christ. The letters themselves are written in a truly apostolical spirit, and should be read by all who are inquiring after their duty to the heathen, or would be quickened in performing it. The standard of self-denial and exertion, presented in them, both for missionaries abroad and for Christians at home, is undoubtedly the standard of the gospel. It is understood that they are to be immediately re-published in this country. They cannot be circulated too extensively.

The prejudice is by far too prevalent, we fear, even among professed Christians, that missionaries to the heathen are bound by obligations altogether *peculiar*, to devote themselves to the interests of the church. The wealthy "disciple," who makes it a leading object of his exertions to accumulate an inheritance for his children, is full of apprehension, that the trifling fractions, which he may have contributed to the missionary fund, may not be applied to the support of men, sufficiently devoted to their work. His next door neighbor, a fellow member of the church, is athirst for honorable distinction. At a single party of pleasure he expends ten times more than he gives during a year to all the benevolent designs, which attract his attention and solicit his assistance. Yet this man can speak with promptness, fluency, and animation on the obligations of the Christian missionary, to devote himself to his appropriate work, with a self-denied spirit, with unshrinking resolution, and untiring perseverance! And professors of religion, generally, as "one goes to his farm and



another to his merchandize," sternly demand of their brethren, who go forth to the "ends of the earth" to impart the bread of life to the famishing pagans, high-souled endeavors and strenuous exertions in their appropriate sphere of usefulness. Now, we beg to be informed on what page of the sacred volume are we taught, that upon Christian missionaries obligations and self-denial and exertions are imposed, altogether peculiar in their character. We have read, and read with thrilling interest, the declaration of the Saviour addressed to the multitude around him; "*whosoever* he be of you that forsaketh not all that he hath, he cannot be my disciple." But on what principles of interpretation this startling assurance is applied exclusively to the Christian missionary, we are at a loss to determine. In what system of interpretation are we to look for the rule, that whenever in the new testament self-denial and exhausting efforts are enjoined, the general term "disciple" has a specific application to the missionary to the heathen? The truth is, that every Christian is held by obligations, sacred and strong; obligations, which, like an adamant chain, bind him to the throne of the Messiah, to consecrate his entire being—whatever he is and hath—to the service of his Saviour. These obligations, he may refuse cordially and practically to acknowledge, or he may resist their force; but he cannot break away from their controlling power. No agency beneath the throne of God, can free him from their binding influence. In whatever plan he may form, in whatever enterprise he may engage, in whatever method he may propose to expend his time and exhaust his strength, it is his sacred duty, cordially to aim, and earnestly to endeavor, to glorify the Saviour, and build up the church. To this great end, all his powers and resources are to be perpetually devoted. For the glory of Christ, for the upbuilding of the church, he is to live, and move, to think, and act. In this one design—so animating and sublime—he is to be wholly and everlastingly absorbed.

To this doctrine, an objection is sometimes started, in the form of such inquiries as the following. What then, would you have us do? Would you have us literally bring our farms and merchandize, and place them in the missionary fund? Would you have all the members of the church abandon their respective spheres of exertion, and go forth as missionaries, catechists, and school-masters to the pagans? Not we. We would say to the Christian husbandman, you are bound to devote to the service of your Saviour, not only your property, but also your skill and strength. Move on, then, in the appropriate sphere, in which a wise Providence has placed you. The training you have received, and the habits you have formed, qualify you to break up the fallow ground, and to reap the golden harvest. You ought, then, to retain in your possession a field of exertion, which may give all your powers full play. This you could not do, if you should literally, and at once, bring all your substance, and place it in the missionary fund. But while you see to it, that all your powers have room fully to exert themselves in your appropriate sphere of labor, see to it also that in this very sphere you act as the servants of Jesus Christ. As the servants of Jesus Christ cultivate the soil, sow your seed, and gather in your harvests. Let the inscription shine on all your possessions, *Sacred to the Saviour*. Let

the full import of this inscription, come home with animating power to your inmost heart. Derive from it your highest motives to exertion. In every plan, effort, and expenditure, act with honest and entire reference to the will and glory of your Lord.

To the Christian, engaged in a secular profession or held by civil responsibilities, we would say, Your duty to your Lord may not require you to break away from these responsibilities, or abandon that profession. But you are bound to act in the sphere in which you move, with a devotedness to Jesus Christ, as simple, cordial, and entire, as that of the self-denied and heavenly-minded missionary. No more than he, may you adopt worldly maxims, or breathe a worldly spirit. Whatever influence your learning, talents, or station may enable you to command, be it your constant aim with skill, fidelity, and energy, to exert them for your Redeemer. "Give arm and soul" to the one great design of defending the truths, which fall from His lips; of sustaining the institutions which He set up; and extending the kingdom which he established. Indeed, the principles, motives, and aims, which should occupy the thoughts, engross the affections, and control the movements of the Christian missionary, are just the principles, which should govern the lives; are just the motives, which should influence the hearts; are just the aims, which should command all the active powers, of every disciple of Jesus Christ.

In consistency with these views, we are prepared to affirm, that all the disciples of the Saviour are held to each other by the bonds of the strictest fellowship. They are partners together in one great enterprise,—an enterprise *one* in its objects, aims and interests, but in its departments of exertion, involving various, numerous, and complicated agencies. Every Christian is bound to seek and find, and occupy his own appropriate department of exertion.

#### MISCELLANEOUS INTELLIGENCE.

##### WEST AFRICA.

*Mission to Liberia.*—Rev. Benjamin R. Skinner, a Baptist missionary, with his wife, and about 145 emigrants for the colony, sailed from Norfolk, Va. in the ship *Carolinian*, on the 27th of October. Mr. S. was publicly set apart for this service at Richmond. Dr. Mechlin, the colonial agent, who has been on a visit to this country, returned in the same vessel.—Another vessel has been chartered, and is expected soon to sail from Norfolk, with 70 or 109 emigrants.

The *Liberia Herald* states that upward of one hundred children of the neighboring chiefs have been sent to Monrovia for education. The colonists themselves shipped more than \$70,000 worth of merchandize the last year. Mr. Sessing, one of the Swiss missionaries, has established an orphan school in the colony.

Rev. George M. Erskine, a devoted and intelligent colored Presbyterian minister, who arrived at Liberia from this country, in February last, has recently died. Mr. Erskine formerly resided in East Tennessee, where he was much respected and highly useful as a preacher.

##### CHEROKEES.

*Baptist Mission.*—On the 25th of July, Mr. Jones received nine Cherokees, who had previously been baptized, to the communion of the mission church in the Valley Towns. Another was received on the 29th of August.

## American Board of Foreign Missions.

CLAIMS OF THE CHILDREN OF MISSIONARIES IN CEYLON, AND PROCEEDINGS OF THE BOARD WITH RESPECT TO THEM.

THE Minutes of the late Annual Meeting of the Board, published in the Nov. number, pp. 361—366, contained some general principles, relating to the children of missionaries, which received the sanction of the Board. It was remarked, in connection with those principles, that a particular statement was made to the Board respecting the claims of the children of missionaries in Ceylon; that this statement was referred to a committee, which reported a number of resolutions; that those resolutions were adopted; and that they would be given in a subsequent number of this work, with the reasons on which they are grounded.—A statement of the case will now be made.

The correspondence of the Prudential Committee with the Ceylon missionaries, on the claims of their children, commenced with a letter from them, dated as long ago as October 26, 1822, in which they proposed that their children should be sent to the United States, at the ages of eight, twelve, or fifteen years, and be educated together, in a seminary instituted for the purpose.

This proposal was objected to in a letter from the Missionary Rooms, dated April 17, 1823, which, with the reply of the missionaries, and their first letter on the subject, was read at the meeting of the Board in Northampton, in the year 1825.

The Board then passed the following resolutions; viz.

1. That, as a general thing, the children of missionaries cannot be properly removed from distant fields of missionary labor to this country for their education and their future residence.

2. That the expectation on the part of missionaries in Ceylon, that their children generally may be removed to this country, cannot be authorised by the Board.

3. That the Board will not object to sending to this country the child of any missionary, whose friends shall make adequate provision for the expense of the passage, and the support and education of the child after his arrival.

4. In case any children should be left without either parent, and there should be no mission family, or Christian friend, or guardian, by whom such children could be well taken care of, the Board will then authorise the removal of the children to this country; provided, however, that every such removal be made with great regard to economy.

Neither these resolutions of the Board, nor the subsequent letters of the executive officers of

the Board, appear to have diminished the desire of the missionaries to send their children to this country for education, nor their conviction of the expediency of such a measure.

The whole case, as it stands in the minds of the missionaries, after the correspondence, reflections, and experience, of nearly seven years from the date of their first letter on the subject, is concisely and clearly stated in a joint letter not long since received from them. The letter is dated August 3, 1829, and begins with certain preliminary remarks, or concessions, which are important to a right understanding of the case. They are as follows:

1. *We abandon the plan of having an institution formed for the children of different missions, as one not practicable, under present circumstances, and one which it was never our design to urge.*

2. *We do not propose that our children go to America merely for their education, but to settle in the land of our nativity; unless a kind Providence shall allow them to return to us as missionaries, or pious helpers.*

3. *We do not ask the Board to take charge of them, or to be at any expense in their education, or support, (except in special cases, where no other means can be provided,) our personal and other friends being, we think, willing to receive and provide for them.*

4. *We will ask for assistance in regard to their passage, only as the expense shall be regulated in an economical manner.*

5. *We do not desire to send our children home while very young. In general from the age of eight to twelve we should consider most suitable, though circumstances may require some to be sent earlier, and some later, than this age.*

6. *We consent to adopt the principle, (though a little at variance with our views when we formed our plan of polity,) stated in a letter received by us from the Missionary Rooms, dated April, 1823; viz: "that what is done for the children of missionaries, must, as a general thing, be done by the missionaries themselves;" considering it to be laid down by the Board for our direction: and in accordance with it, as we think, we shall, at the close of this letter, propose a plan, which, if it meet the approbation of the Committee, may enable us to do something toward attaining our object, without a direct call upon the Board.*

The missionaries next remark upon the objections, that may arise to their children being sent home for education:—

1. *Children should be educated near their parents.* This is no doubt correct, as a general position. We only plead an exception, and exceptions all allow there may be.

2. *The children will not be well taken care of.* We feel this difficulty, being, as may well be supposed, more anxious on this point than any of our friends can be; but having some advantages for knowing the comparative benefits to the children of being under their parents here,

or friends, if not strangers, in America, we decide without hesitation in favor of the latter.

3. *If children are removed to America, their parents will leave their work to follow them.* This may possibly sometimes be the case, especially when the parents have spent many years abroad, and their children need their attention; but we think that for one such case in a mission like this, there would be two, in which parents with large families would be driven home, from the necessity of providing for their children, if no other method presented itself.

4. *What is done for one mission must be done for all.* Circumstances being equal, or similar, this is no doubt correct; but when they are so dissimilar as those of the western and eastern missions, we suppose the rule could not hold.

5. *The expense would be great.* The expense of their passage merely, would, under favorable circumstances, be less, we think, than that of their support here. At any rate if the Committee are pleased to consent to the plan detailed below, we will cheerfully put one against the other, and take the expense upon ourselves.

6. *Though the expense be not greater than that of their support and education here, it is more prominent.* This evil would, on our plan, be mainly avoided; as it would not be a separate charge, but a part of our family allowance.

7. *The public will not bear it.* This relates we believe mainly to such a plan as was first proposed, of a considerable establishment to bear obviously and decidedly on the funds of the Board. On a plan which makes this an integral part of a missionary's support, we suppose the public would be satisfied, if the allowance be not too large, and if the salary be expended wisely and economically. We trust, too, that proper public discussions of this and other subjects, connected with missions, will gradually introduce and extend a more liberal spirit concerning them.

8. *If there be so much difficulty and expense attending children, the church will say, send no more married missionaries.* Those who have the direction of missions will, however, desire of two evils to choose the least; and if we, who are interested, may judge, sending out unmarried missionaries to India, as a general thing, would be much the greater evil. The Wesleyan Society have tried both, and prefer, even in regard to expense, we believe, sending their missionaries out married. Besides, if families are expensive, they are useful, and even necessary, in missions like ours.

9. *It is an unnecessary expense.* If we receive no more from the Board than would be necessary for the support of the children here, and if they are supported at home by funds not diverted from its treasury, it is no expense; but though it were a considerable expense, we think that some things have been said in former communications, which go far to prove it quite necessary. We cannot but regard the expense as sufficiently necessary to call for the denial, on our part, of almost every thing but the bare necessities of life, and the means of prosecuting our work (so as not to detract from our usefulness as missionaries) to meet it, provided no other method can be devised.

The objections having been noticed, the missionaries proceed to give a summary view of the argument in favor of sending their children

to the United States. The argument cannot well be abridged, and will therefore be given entire.

1. *There is no room for them and their descendants to settle here.* The country is not only filled to overflowing, but filled with a population whose color, dress, manners and entire habits of life, are such as to forbid the descendants of white people being naturalized among them, without the loss of almost every thing which elevates the European above the Asiatic. If it be said they need not assimilate to the natives, though settled in the country, as multitudes of Europeans, and their children also, in different parts of India, retain their distinctive superiority; the answer is, they do this only while they have the means of subsistence in somewhat of the European manner. When these means fail, the climate, the force of example, and POVERTY, produce first an imitation of the natives in dress and living, and subsequently in general habits and character. As this is not theory, but fact, (as we have formerly shown,) we must calculate on this result, unless where connection with the government, or inheritance of property, or an opening for profitable exertion in some labor or profession, may secure the means of a decent subsistence; but no such prospect would open to our children in Jaffna—for:

2. *They cannot here generally obtain the means of subsistence.* Agriculture is entirely out of the question; no European or descendant of a European, ever undertook it here for subsistence. The natives, who go almost naked and live on little, can subsist by labor on the soil. Were there capital to form a plantation, it is possible that, in some parts of the Island, profits might be made, but not in Jaffna; and our sons would have no capital with which to make the experiment. Nor would any of the mechanic arts do much better. Some of our sons might possibly find places in mercantile houses, or in the employment of indigo or other planters, and even perhaps with mechanics, were they at either of the presidencies; but how are they to be transported thither, and who is to befriend them and find them a place, when such great numbers of country lads, educated in the various charity schools, are ready to occupy every vacancy? As to our daughters, they must in general be entirely dependent, as, in consequence of almost all labor connected with household affairs, as well as common sewing, being done by men at a moderate price, they could not earn their living by such labor, or by the needle; and, here at least, not by teaching, or indeed in any other way.

3. *We cannot educate them properly.* At great expense of time, and by leaving missionary duties, we can act towards them the part of teachers, and give them some knowledge of books; but necessarily, so irregular is the attention we can give them, and so difficult is it to secure their steady application to any thing, that the first object of education, to form correct habits of mind, and to teach it the proper use of its own powers—to call forth and direct its latent energies—is likely to be but very partially compassed; while any knowledge not found in books is scarcely attainable. In a diversified country, and in civilized and refined society, the eye scarcely looks abroad on the works of nature or art, or on the passing scene, without conveying instruction to the mind; or does the

ear remain open, without becoming the medium of a useful remark, or incidental hint, or more important observation. Thus knowledge, scattered on every hand, is gathered almost unconsciously, and in such a way, that what is best adapted to the capacity is most likely to be taken in. All the intellectual faculties are in turn nourished or stimulated, and developed in due proportions. But *here*, education is mechanical, and nature must be forced. And not only so, but every thing is done at a disadvantage. Instead of *showing* a thing, we are obliged to *describe* it—and to describe it by terms, which often cannot be understood. Thus if we speak of mountain or river, city or village, mill or manufactory, trade or profession, or in fact of almost any thing in a country like America, or in connection with the arts of civilized life, the very terms or words used in the description, must be explained. Teaching a knowledge of men and things, in this manner, is like teaching geography without maps, or philosophy without experiments, or mineralogy without specimens. If any of our children, especially our sons, should take our places, we think that to fit them for this, even as to the knowledge which they ought to possess, (to say nothing of acquaintances which they ought to form,) a voyage to America would be as desirable for them, and the expense as well laid out, as that of a residence at a college or a theological school, for those who come out as missionaries.

4. *We cannot find them suitable employment.* Our daughters can do a little, and but a little, without such intercourse with hired people, that no mother, who values delicacy and purity of mind, as the brightest jewel of female excellence, would on any account allow. Our sons can do next to nothing without exposure to similar or greater evils. Shall they go on errands? They will earn two or three cents a day, and be in all sorts of company, except good. Shall they work in the garden? They may do this a short time in the morning and evening, while the sun is not too powerful, and for exercise it is useful; but of no profit in any other way. Hence it is, that while in America, they might support themselves, perhaps after the age of eight or ten years, here they are not only in danger of contracting indolent habits; but are a *continued and even increasing expense*.

5. *They will be a burden to the mission.* It will not of course be proper to support them beyond a certain age from the funds of the mission, if they are not employed in its service; but it is evident there would be a temptation to employ them, though not pious or altogether suitable assistants, if they are here and without employment; and as evident, that, in some way or other, their parents must see them supported, if they cannot support themselves, though it should embarrass them, (and consequently the mission,) as to their own support. As we do not consider our children missionaries by birth, or that they can be made such except by the "renewing of the Holy Ghost," we do not wish to have the temptation of putting them into this office, or any other connected with it, for the sake of giving them employment. Too much of that has been done already for the good of missions in India. If our children, any or all of them, may be qualified by education and by grace, to bear the vessels of the Lord; and are chosen by the church and sent forth, though it be to the most distant parts of the globe, we will rejoice in

their calling, but let them not step into our place in consequence of having no other; for they would then probably be fit for none.

6. *They would not be prepared to continue the mission.* We have before given our views and feelings, and the opinion of our friends here, on the subject of looking to our children to continue the mission, while the introduction of help from America is prohibited. If any of our sons become pious, and receive the gift of the spirit of missions, they would, when properly educated, possess great advantages for taking our places. But if kept here, and but partially instructed, they would not probably enjoy the confidence of the Board, and certainly not of the friends of missions here, or of the natives; and, as has been intimated, they could not be expected fully to deserve it. We know missionaries, who have never been out of India; and however we may reverence their piety, or acknowledge their usefulness, in connection with laborers of more enlarged views, we cannot but consider them, from their inclination to respect caste, and their regard to many native customs, the effect of early prejudice, and from their ignorance of the real state of things in Christian lands, especially of the operations of the Holy Spirit in revivals of religion,—as far from fit to manage *alone* the affairs of an important mission. The strong prejudice of all in the country, against those who have not at least been educated abroad, and the want of influence over the natives, of those who have been brought up among them, has in this case some foundation in truth. Those born in the country, and educated in the country, are *inferior to Europeans or Americans*. The government would not probably put any such, whatever their pretensions, into the civil service; though they do sometimes (as in the case of Mr. Mooyart) appoint those, though not Englishmen, who have enjoyed the advantages of a European education. We cannot, therefore, calculate on having the mission continued prosperously as an *American mission*, after we are dead, unless some of our sons may be educated for the purpose, or the restrictions to other laborers joining the mission be removed.

7. *Their moral and religious character would be in great danger.* We shall not attempt to describe the licentious habits of the natives, among whom they would be educated, nor wound your feelings, or our own, by exhibiting too near a counterpart in the conduct of almost all the European descendants, whose example would be before them. It is enough to say, though our children, might, through mercy, be kept from falling, we think they should not be *led into temptation*. Especially, considering the effect of their misconduct on the cause which we attempt to promote, they should, we think, be removed, if possible, from the contagion of evil example, as from the infection of the *plague*. Aside from all personal anxieties, which are sufficiently distressing, the thought of what a profligate child would do to injure or destroy the effect of our labors, fills us with the deepest alarm; and makes us recoil from putting such interests at stake without an *absolute necessity*.

8. *Our children cannot here form suitable connections in marriage.* This, it is true, is a private concern; but one which, as parents, we ought to keep in view. Some of our daughters might possibly settle here in such a manner as a prudent parent could approve; but it would be in most cases a dangerous experiment, and the



opportunities offering of any connection which a pious parent would allow, must of course be extremely few, and if such connections were formed, it might happen, as it often does in this country, that, in consequence of the death of one of the parents, a large family of children would come upon the grand-parents, for a home, if not for entire support; a circumstance which, it need not be said, would be to us as missionaries very embarrassing. As to intermarriages among the children of missionaries, the want of the means of subsistence would prevent them; and our sons could find no suitable companions elsewhere, as the children of English families do not remain on the island.

Without going into further particulars to show the difficulty and almost impossibility of retaining all our children here, we may, in a word, express what further need be said, and also add some force to the preceding representations, by saying, *we are foreigners, and our children are the children of foreigners*, in a retired place, where there is no agriculture, no commerce, no mechanic arts; but on such a scale, and conducted in such a manner, as to forbid every prospect of subsistence by them.

As *foreigners*, we have no connection with the government, and no claims on those who may have capital in the country. We cannot own an inch of land, nor have we the means of purchasing it, if we could. Our mission is already so expensive, from the support of native children, and an otherwise extensive system of education; and the prospect is so uncertain of its being able even to maintain the present system, for a great number of years, that to load it with the support of *ten or fifteen families*, however employed, would be little short of madness in us, who know the difficulties in which we should be involved. We ask no indulgence for such a delinquency as this would imply, though it be to provide for our own offspring and to have them settled around us. As born here, we gladly claim for them the right of residence, if they may be prepared to prosecute our labors, when we are gone; but as the children of *Americans*, though born under the crown of England, we ask for them that they may be reinstated in their *birth-right*, and be permitted to share in the blessings of that happy land, from which we are voluntary exiles, until they have grace willingly to renounce them for the service of their Savior.

We are fully convinced that almost any situation in America, which will give them an honest livelihood, will be better both for body and soul, than any which we could procure for them here; and therefore, prefer to have them leave us to take their lot with the numerous fatherless and orphans, who are constantly provided for in every part of our beloved country. We only wish to convey them to those shores, which we expect not to see, and from which we do not ask their return, except as assistants in our work; and committing them to our personal friends, and the friends of the needy, and (may we add) *to the church*, we will trust that the God of their fathers will be their God and that 'He will provide.'

Having stated the case, the missionaries propose the plan, to which they had referred. It is in substance this.—They have been accustomed to appropriate, from the common stock of the

mission, the sum of thirteen pounds ten shillings a year for the support of each of their children, under five years of age, and sixteen pounds four shillings for those above that age. Believing that this appropriation is only sufficient to cover the actual cost, the missionaries think that the child will be entitled to it till he is about eighteen years of age, provided the parent remains in the service of the Board. They therefore propose, that, as soon as their children are twelve years of age, the parents may draw the appropriations of all the six remaining years at once;—on the principle of an *annuity*, subject to a discount of six per cent, for interest, and eight per cent, for risk of life. With funds thus acquired, they propose to send their children to the care of friends in this country. This advance being once made to their children, who have attained the age of twelve years, they do not expect them to be any more chargeable to the Board, except in special cases; and should any of the parents leave the service within these six years, they are to refund the balance for the time remaining.

Having stated their plan, the missionaries make some additional remarks as follows:—

It will be seen, that the object of this plan is to remove from the mission the heavy responsibility of keeping the children here *against the wishes of their friends in America*, by putting it in the power of parents or guardians, in ordinary cases, to send them to America, if they choose to do it; and also to accomplish what seems to us in every view a most desirable object, without pecuniary sacrifice; and in such a way as not to be liable to some of the objections made to other means of effecting it. At the same time, it may be exposed to others, and we regard it rather as a last resort, under existing circumstances, than as what, under other circumstances, we could have preferred.

Should the Committee approve of the plan, it will not follow that all the children of the mission will be sent to America; but it will put it so far in the power of those who wish to send their children, that, if they do not, the *responsibility* will rest with *themselves*. We believe that the plan, if adopted, will in the end prove a saving of expense, as well as remove one great source of anxiety and trial, which, if not removed, will we fear drive some from the mission, who wish to spend their days in it; for we cannot but foresee, that, under possible circumstances, the duty of providing for the temporal and spiritual good of our children, or rather of saving them from probable destruction, may become paramount to the duty of seeking the good of this foreign people; and that if the two become (as we hope they never will) incompatible, the former must prevail.

To speak more plainly, we cannot shut our eyes to the *consequences* of attempting to keep large families here; for we see, and wish our friends and patrons to see, that they will be in all probability, *the removal of such families from the mission*; nor could we object in *extreme cases*, to such a removal; knowing that 'if any provide not for his own, and especially for his own

house, he hath denied the faith and is worse than an infidel.\*

We hope, therefore, that the Committee and the Board may approve of the plan, and grant us such facilities towards effecting it, as they in their wisdom may judge the good of the missionary cause may allow; and such as the necessities of the case demand.

Correspondence having been held with some English missionary societies on the general subject, and inquiries having been made in other quarters, the Committee were able to lay before the Board a considerable number of facts, which threw farther light on this particular case; but they need not be here inserted. They were thought to justify the following conclusions:

1. That the female children of missionaries do not require an equal appropriation for their support and education, with the male children.
2. That the proposal of the Ceylon missionaries to appropriate sixteen pounds four shillings *per annum* for the support and education of their children, between the ages of twelve and eighteen years, does not vary much from the practice of English societies in similar cases.
3. That there are cases where the sending of children to the native country of the parents, for education, is expedient.
4. That care should be taken, however, not to give unnecessary encouragement to a practice, by which the stores of parental affection, laid in by Providence to aid in the great work of family education, would be sacrificed.\*

The case of the children of missionaries in Ceylon is, however, one of peculiar urgency. It is a case, too, that is clearly defined. It is one which may be considered alone, and in its present circumstances, and be decided with reference to its own merits. And the decisions which have been formed upon it are viewed by the Prudential Committee as applicable to no other, unless by a particular act of the Board, or of the Committee.

The committee, to whom this whole case was submitted by the Board, made a report in substance as follows:

That, having given to the subject a serious and attentive consideration, it appeared to them to be one of great importance, and, in many respects, of great complexity and difficulty.

They were of opinion, that the leading and fundamental principles of the case had been accurately explained in the statement, which the Prudential Committee had submitted to the Board.

\* It is evident, that the English societies are endeavoring to avoid the necessity contemplated by the Ceylon missionaries. They are establishing seminaries for this purpose in India, in South Africa, in the Society Islands, and in New-Zealand. They send out teachers on purpose to instruct the children of the missionaries. They also avoid establishing any *general rules* for removing the children of missionaries from heathen lands, and thus depriving the heathen of the advantages they might derive from having well educated and well ordered families constantly before their eyes

From that statement and other documents it appeared, that it has been customary to make to the Ceylon missionaries a yearly allowance for the support of themselves and their families, regulated by principles derived from observation and experience; and that the proposal of the missionaries, as it had been exhibited, implied only a variation in some respects, with regard to the time of receiving this allowance, and the manner of its appropriation, in the case of such children as should arrive at a certain age.

They recommended that the annual rate of allowance for the children be left to the decision of the Prudential Committee; and reported the following resolutions to be adopted for regulating the manner of its appropriation.

1. That the plan proposed by the missionaries in Ceylon for securing the means of sending their children to this country, contained in a joint letter dated Aug. 8, 1829, be so far approved, that those of them, who determine to send their children to this country, may draw for as much money, as shall be necessary to defray the actual expenses of their return:—provided those expenses are not greater than the whole amount would be, upon an application of the said plan to a rate of allowance to the children, which shall be hereafter fixed by the Prudential Committee.
2. That after any child of a missionary in Ceylon has returned to this country, the Prudential Committee may authorize the guardian of the child to draw for the remainder of the sum that may be due on the above-described plan; and in such portions, and at such times, as the Committee shall judge expedient.
3. That the resolutions passed at the sixteenth annual meeting of the Board, respecting the children of missionaries, are hereby so far altered and modified, as to be consistent with the foregoing resolutions.

These resolutions, after discussion, were adopted by the Board.

The Committee, which reported these resolutions to the Board, subjoined the following remark:—

We deem it of great importance to engage, in behalf of the missionaries and their children, the sympathies and prayers of the Christian community; that they may be assured that their brethren at home are not unmindful of their peculiar trials, nor unwilling to do all in their power to alleviate their cares.

#### MR. ANDERSON'S AGENCY TO THE MEDITERRANEAN.

It having been impossible to insert in the Missionary Herald, for want of room, the results of Mr. Anderson's researches in the Mediterranean, except in relation to two or three points, he was requested by the Prudential Committee, to embody the more interesting and important facts within his knowledge in a separate work. This task he has performed, and Messrs. Crocker



& Brewster have recently published a volume of 334 duodecimo pages, entitled "OBSERVATIONS UPON THE PELOPONNESUS AND GREEK ISLANDS;" including a map, which exhibits the present territory and provinces of liberated Greece.

It will be recollected, that Mr. Anderson, in company with Mr. Smith, travelled through several of the Ionian Islands, and through the Peloponnesus, and visited eight or nine of the islands in the *Ægean* Sea.

Some observations, made previously to his entrance upon Grecian soil, are embraced in an introductory chapter; together with remarks upon the objects of the tour in Greece, and upon the political geography of the country, the route pursued, and the plan of the work. The observations relating to Greece, are divided into two parts. *Part first* contains a narrative of the tour; including remarks upon the more interesting localities and scenery—the soil, agriculture, and productions—the effects of war upon the towns, villages, and plantations—and the manners and customs of the inhabitants. The tour in the Peloponnesus is first described; next, that in the islands of the *Ægean*; and next, follows that in the Ionian Islands. *Part second* embraces the results of inquiries concerning the territory, population, and government of Greece, and concerning the state and prospects of education. It also contains a view of the decline of the Greek church; of the introduction of some of its more remarkable usages; of its present condition; of the reasons for anticipating a reform; and of the measures which should be pursued by Protestants for the benefit of the oriental churches. A geographical nomenclature, itinerary, etc. are added, at the close of the volume.

The writer's design has been, to bring together and combine, in one continuous and brief view, such notices of Greece, as would be gratifying to the scholar and to the Christian philanthropist, and as would throw light, at the same time, upon the duty of the American churches in relation to the intellectual and moral regeneration of that interesting country. No other work, embracing all these various objects, is known to exist.

#### OSAGES.

In a letter dated Aug. 23, Mr. Vaill of the Union station, remarks respecting the mission school at that place—

It is now vacation with our school. Nearly all the children are at home. The examination at the close of the last term was highly satisfactory to all parties, as is the general management of the school. I think we shall be able to intro-

duce some native Creek teachers shortly. We have it to state, that all the forty boys in the school, excepting two or three children who came in last winter, and commenced in the a b c, could read in the New Testament, when the vacation begun.

#### CHEROKEES.

A second edition of the Cherokee Hymn Book, mentioned at p. 365 of the last volume, has recently been published at New Echota. The first edition, containing 33 hymns, and of which 300 copies were published, had been put into circulation among the people. Of the second edition 1,400 copies have been printed, and the number of hymns has been increased to 53.

Of the gospel of Matthew, of which 1,000 copies were printed at nearly the same time with the first edition of the hymns, all, except about 150 copies, have been disposed of among the people.

A tract, containing a few selected portions of scripture, is expected to be published soon.

#### ORDINATION.

Mr. Reuben Tinker, destined as a missionary to the Sandwich Islands, under the direction of the Board, was ordained at Chester, Ms., Nov. 14th. The sermon was preached by the Rev. President Humphrey, of Amherst College, from 2d Tim. ii. 3. After the sermon, a collection of \$50 was taken in aid of Foreign Missions.

#### EXTRACT FROM THE REPORT OF AN AUXILIARY.

THE comparison made in the following remarks deserves consideration. The extract is from the report of an auxiliary of the Board in New-Hampshire.

It is to be feared, that some of our churches do not sufficiently consider the last command of the Savior; "Go ye into all the world and preach the gospel to every creature." Many seem to feel, that this is to be applied to the first disciples—that those of the present day have little to do in carrying it into effect. But, if any are prepared to adopt such notions, with respect to the *commandment*, they ought to be ready to relinquish the *promise* with which it is followed. For the declaration, "Lo I am with you always, even to the end of the world," is made only to those to whom the command was addressed. And none need expect the *blessing* excepting those who are ready to perform the *duty*.

When will it be felt by Christians, that they are not doing their duty to the heathen, by merely adopting the formal petitions, at the close of their prayers, "Let thy kingdom come, and thy will be done on earth as it is done in heaven;"—"Let the Jews be brought in, with the fulness of the Gentile nations;"—"And let the whole earth be filled with the knowledge of the Lord, as the waters fill the seas?" When will they show a disposition to stand up to the work, like those who expect the accomplishment of their prayers?

But there are some, who think that this county is doing all that it ought. And they are ready to complain that agencies are too frequent;—that they are in danger of being impoverished; and that it would be ruinous to give another dollar!

For the edification of such, I wish to put down a few items, to show that they are really in danger of being impoverished—but not by their exertions in the cause of missions. According to an estimate, which has been made, this county paid \$40,000 annually for ardent spirits, before temperance societies were established!

Now what an enormous ratio is there between \$40,000, and 367, the sum raised the past year for foreign missions! Can it be that the people of this county estimate the value of rum to be 110 times greater than is that enterprize which is to bless the earth with the knowledge of God? I will not, however, make this degrading supposition, lest I should be considered unfair; because there is here no estimate of other charities, and of the sums paid for the support of religion at home. Let us then apply our arithmetic on more equitable principles. I have before me a statistical account of what is paid, by the 23 churches connected with this conference, for the support of the gospel at home, and all the charities of the day. The amount is \$7,244. Now grant that other denominations pay, for all these objects, half as much more, or \$3,622—(which is an estimate far too high;) and we have the sum of \$10,866 that is paid for all religious and benevolent objects whatsoever! But this is only a fraction more than a fourth part of what has been supposed to be paid for ardent spirits. That is, the people of — seem to think, that all their religious privileges, and all their means of doing good to the bodies and souls of men, are worth but a little more than a quarter part as much as ardent spirits were in 1827—that bane of morals—that curse to human kind!

Ought not every friend of Christ to be alarmed by such statements? and to be ashamed of his inefficiency, in that cause for which the Savior suffered? What would have been the state of the world at this time, if "the same mind had been in Christ, which is in us?" Would he have made sacrifices—would he have become poor, that we might be rich? And, would not the world have remained in midnight darkness?

But, can we be Christians, unless "the same mind be in us, which was also in Christ Jesus?" And is it not clear, that a great change in the tone of charitable feeling in our churches must be effected, before they can have comfortable evidence that they have the spirit of their Master? Ought they not, then, to awake to the consideration of this subject, and to the duties to which they are called?

The world is given to Christ by a charter sealed with blood. He is to have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Who will not desire its full consummation? Who will not labor and pray for it, that he may be a fellow-laborer with God, in that glorious cause which is to bless the world, and to people heaven with inhabitants?

#### FORMATION OF ASSOCIATIONS.

NEW-HAMPSHIRE.—*Hillsborough co.* Dunstable, Nashua Village. Gent. Asso. Dr. Eldridge, Pres. Dea. Patterson, V. Pres. Ephraim Goodnow, Sec. Franklin Foster, Treas.—Lad.

Asso. Mrs. Nott, Pres. Mrs. H. S. Brown, V. Pres. Miss Lunt, Sec. Formed Oct. 1830.

Hudson. Gent. Asso. Rev. Mr. Tolman, Pres. Dea. R. Bartly, V. Pres. Col. W. Hills, Sec. Dea. Caldwell, Treas.—Lad. Asso. Mrs. Dea. Blodgett, Pres. Mrs. Dr. Tenney, Sec. Mrs. Chase, Treas. Oct.

Strafford co. Barnstead. Gent. Asso. Rev. Enos George, Pres. James C. Dane, V. Pres. Samuel G. Peavey, Sec. Dea. S. Pendergost, Treas.—Lad. Asso. to be formed. Oct.

Meredith Bridge. Gent. and Lad. Assoc. Charles T. Horr, Pres. Isaac Jewett, V. Pres. C. Lyford, Esq. Sec. C. T. Horr, Treas. November 7.

Meredith, (Centre Harbor.) Major D. Tilton, Pres. Dr. John C. Page, V. Pres. Dr. John Sanborn, Sec. Joseph Ela, Treas. Nov. 7.

Moultonborough. Gent. and Lad. Assoc. Rev. Joshua Dodge, Pres. Dr. Caleb Morse, V. Pres. S. Emerson, Esq. Treas. Nathan Dodge, Sec. Nov. 10.

Sandwich. Gent. and Lad. Assoc. Rev. D. P. Smith, Pres. John Hubbard, V. Pres. Stephen Sampson, Sec. Dea. Thomas Bradbury, Treas. Nov. 12.

Tamworth. Gent. and Lad. Asso. Rev. S. Hidden, Pres. Shubel Maston, V. Pres. Joseph Gilman, Sec. B. Gilman, Jr. Esq. Treas. Nov. 13.

West Conway. Gent. Asso. Z. Cutler, Esq. Pres. Col. Hill, V. Pres. B. Boardman, Esq. Sec. Dr. P. C. Carleton, Treas. Nov. 15.

East Conway. Gent. Asso. G. M'Millan, Esq. Pres. J. Willy, Esq. V. Pres. J. L. Eastman, Esq. Sec. Henry Eastman, Treas. Nov. 16.

NEW YORK.—*Rensselaer co.* Troy. 2nd Pres. Chh. Gent. Asso. Joseph Russell, Pres. James Wallace, V. Pres. S. W. Dana, Sec. Geo. Fry, Treas. April 9.

VERMONT.—*Washington co.* Berlin. Gent. and La. Asso. Peter Hubbard, Pres. Lemuel Stickney, V. Pres. Israel Dewey, Esq., Sec. Dr. John Winslow, Treas. Nov.

Northfield. Gent. and Lad. Asso. Dea. Virgil Washburn, Pres. Nathan Green, V. Pres. Dr. John Work, Sec. John L. Breck, Esq. Treas. Nov.

Calidonia co. Hardwick, 1st chh. Gent. Assoc. Dea. C. Bagley, Jr. Pres. Dea. E. Strong, V. Pres. B. N. Davis, Esq. Sec. and Treas. 3 coll. Nov. 21. Female association previously organized.

Walden. Lad. Assoc. Mrs. Sally Foster, Pres. Mrs. Susanna Foster, V. Pres. Miss Lucy Bell, Sec. Miss Polly Foster, Treas. 1 coll. Nov. 23.

### Donations

FROM NOVEMBER 16TH, TO DECEMBER 15TH, INCLUSIVE.

#### I. AUXILIARY SOCIETIES.

Barnstable co., East, Ms. B. Seabury, Tr. Gent. 4 la. 7, 50,	11 50
Brookfield Asso. A. Newell, Tr.	650 00
Cheshire co. N. H., C. H. Jaquith, Tr.	
Westmoreland, S. par. Gent. and la.	10 25
Surry, Mrs. H.	50 — 10 75
Essex co. N. J., T. Frolinghuysen, Tr.	438 98
Fairfield co. East, Ct. Huntington, Coll. and sub. at an meeting,	60 00

<i>Fairfield co. West, Ct. M. Marvin, Tr.</i>	
Darien, Gent. and la.	13 80
Fairfield, Gent.	1 25
New Canaan, Gent. 16,43; la. 40; mon. con. 19,13; three ladies, 3,20;	78 76
North Greenwich, Gent. 9,25; la. 25; mon. con. 40,75; (of which to constitute the Rev. CHAUNCEY WILCOX an Honorary Member of the Board, 50);	75 00
North Stamford, Gent. and la.	21 36
Norwalk, Gent. 42,05; la. 48,67;	90 72
Ridgebury, Gent. and la.	13 71
Stamford, Gent. and la.	42 06
Stanwick, Gent. 15,37; la. 22,50;	37 87
West Greenwich, La.	34 83
Wilton, Gent. 21,88; la. 21,46;	43 34—452 70
<i>Franklin co. Ms. F. Ripley, Tr.</i>	
Ashfield, Gent. 53,95; la. 42,16; mon. con. 16,00;	112 20
Buckland, Gent. 35,98; la. 44,38; mon. con. 14,94;	95 30
Charlemont, Gent. 21,10; la. 36,47; mon. con. 6;	63 57
Conway, Gent. 74,42; la. 84,74; mon. con. 42;	201 16
Gill, Gent. 2,56; la. 4,07;	6 63
Greenfield, Gent. 33,50; la. 42,03; mon. con. 33,78;	109 31
Hawley, 49,75; West par. Gent. and la. 11,38;	61 03
Heath, Gent. 40,28; la. 29,72;	70 00
Montague, Gent. 12,25; la. 13,01; mon. con. 3,91;	29 17
Shelburne, Gent. 33,60; la. 33,50; Rev. W. Riddel, 2; av. of shoes, 75c.;	2 75
Wendell, Gent. 4,44; la. 5,51; c. box 2,75;	12 70
	830 92
Ded. exp. paid by aux. so. for printing their ann. report, &c.	49 95—780 97
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
Berlin, Kensington so. La.	17 50
N. Briton so. Gent.	23 50
Glastenbury, Gent. 30,75; la. 44,25; D. Hubbard, 20;	95 00
Hartford, N. so. Gent. 203; mon. con. 8,56;	211 56
The whole of \$24, fr. fem. juv. so. ackn. in No. for Dec. to be appro. for <i>Nuomi Rockwell</i> in Ceylon.	
Hartland East, Gent. 5,50; la. 4;	9 50
Manchester, Gent.	86 00
Wethersfield, R. Hill so. A friend,	1 00—444 06
<i>Middlesex co. Ms. C. Davis, Tr.</i>	
Concord, Gent. 13,50; la. 30,29;	43 79
East Sudbury, Gent. and la.	21 25
Natick, Gent. 22,53; la. 16,23;	38 76—103 80
<i>New Haven co. East, Ct. S. Frie- bie, Tr.</i>	
Advanced,	30
Branford, Gent. 37,51; la. 36,46;	73 97
Cheshire, La.	29 00
East Haven, Gent. 13,25; la. 21,12;	34 37
Meriden, Gent. 75,19; la. 42;	117 19
North Branford, Gent. 9,50; la. 15,75;	25 31
Northford, Gent. 3,15; la. 14,75;	17 90
North Guilford, Gent. 19,51; la. 24,77;	44 28
North Haven, Gent. 14,83; la. 9,76;	24 59
North Madison, Gent.	11 50
	369 41
Ded. am't. ack. in No. for Dec- ember,	349 41—29 00
<i>New Haven co. West, Ct. W. Stebbins, Tr.</i>	
Prospect, Gent. and la.	34 41
<i>New Haven City, Ct. C. J. Salter,</i>	

<i>Tr. La.</i>	11 65
<i>New York City and Brooklyn, W. W. Chester, Tr.</i>	1,202 15
<i>Old Colony, Ms. H. Coggeshall, Tr.</i>	
Plympton, The sum of \$50 fr. la. asso. ack. in vol. xxiii, p. 295, was to constitute the Rev. ELIJAH DEXTER an Honorary Member of the Board.	
<i>Oneida co. N. Y. A. Thomas, Tr.</i>	
Augusta, Coll. for missionaries to the Sandw. Isl.	18 00
Bridgewater, Mon. con. 5,50; coll. for missionaries to the Sandw. Isl. 4,50;	10 00
Clinton, Cong. so. for missiona- ries to the Sandw. Isl. 57,36; a female, 2;	59 36
Holland Patent, W. St. mon. con.	5 00
La Fayette, J. Spare,	5 00
New Hartford, Presb. so. for missionaries to the Sandw. Isl. 19,38; a friend, 2; do. 4;	48 38
Rev. J. Waters, 23;	15 16
Perry Centre, Mon. con.	3 00
Redfield, Mon. con.	3 00
Rome, Coll. in presb. so. 30,82; coll. for missionaries to the Sandw. Isl. 19,03;	49 85
Russia, Presb. so. for do.	4 37
Steuben, 1st Welch cong. for do.	15 54
Trenton Village, Presb. so. for do.	7 23
Utica, Gent. asso. in 1st presb. so.	21 61
Unknown, A friend,	3 00
Vernon, Presb. so. for missiona- ries to the Sandw. Isl. 22,10; fem. so. 5,87;	27 97
Westmoreland, 1st cong. so. for missionaries to the Sandw. Isl.	25 00
Whitesboro', Coll. in presb. chh. for do.	21 97—340 43
<i>Windham co. North, Ct. E. New- bury, Tr.</i>	
Abington, La.	12 56
Brooklyn, La.	32 33
Eastford, La.	29 00
Killingworth, Westfield so. Gent. 30,07; la. 12,60;	42 67
North Killingly, Gent. 7,50; la. 12,28;	19 78
North Woodstock, Gent. 15,50; la. 19,75;	35 25
Pomfret, Gent. 15,36; mon. con. 33,69;	49 05
South Woodstock, La.	24 75
Thompson, Gent. 15,50; la. 23,04; mon. con. 2,75;	41 38—286 77
<i>Worcester Central, Ms. H. Whee- ler, Tr.</i>	
Holden, Gent. 93,92; la. 68,13; mon. con. 64,51;	226 56
Leicester, Gent. 89,11; la. 26,08;	115 19
Oxford, Gent. 19,25; la. 22; mon. con. 9;	50 25
Paxton, Gent. 9,04; la. 11,64; mon. con. 5,43;	26 11
Rutland, Gent. 16,64; la. 21,56;	38 20
Shrewsbury, Gent. 33; la. 38,30; mon. con. 29,09;	100 39
West Boylston, Gent. 17,12; la. 41,16; mon. con. 17,18;	75 46
Worcester, 1st par. Gent. 43,44; la. 70,91; mon. con. 125;	229 35
Calv. so. La.	54 25
	925 76
Ded. expenses paid by aux. so.	1 42—224 34
<i>Total from the above Auxiliary Societies,</i>	\$5,771 82
<b>II. VARIOUS COLLECTIONS AND DONA- TIONS.</b>	
<i>Albany, N. Y. Mon. con. in 4th presb. chh.</i>	50 00
<i>Alton, N. H. Indiv.</i>	5 19

Amherst, Ms. Prof. Worcester, \$21.50.  
 See Hadley Upper Mills.  
 Bennington, Vt. Char. so. 27; la. asso. 15;  
 Blue Hill, Me. Gent. asso. &c.  
 Boston, Ms. Av. of unc. note, 13c; C.  
 F. 1;  
 Brainerd, Cher. na. L. F.  
 Bristol, Ct. Mon. con. in cong. so.  
 Brookfield, Ms. A gentleman,  
 Canterbury, N. Y. Miss E. Fish,  
 Champlain, N. Y. 1st presb. cong. chh.  
 and so.  
 Chenango Forks, N. Y. A lady,  
 Chester, Ms. Coll. at ordina. of Rev. Mr.  
 Tinker.  
 Clifton, Eng. Mrs. Hannah More, for  
 Barley Wood school in Ceylon, (10l.  
 sterling and prem.)  
 Coocoville and Lovington, Va. Indiv.  
 rec'd at Brainerd,  
 Crown Point, N. Y. N—s. a bal.  
 Dover, N. H. Mon. con.  
 Durham, N. H. A friend,  
 Eppingham, N. H. I. Lord, 5; I. L. jr.  
 1,50;  
 Great Falls, Somersworth, N. H. Gent.  
 and la. asso.  
 Hadley, Upper Mills, Ms. Indiv. of Trin.  
 so. 28,50; S. M. W. 21,50; to constitute  
 Prof. S. M. WORCESTER, of Amherst  
 College, an Honorary Member of the  
 Board,  
 Halifax, Vt. Fem. cent. so. 16; Joseph  
 Kellogg, dec'd, 50;  
 Harrisburg, Pa. Presb. chh.  
 Honesdale, Pa. I. P. F.  
 Jaffrey, N. H. La. asso. and indiv. for  
 Levi Spaulding in Ceylon,  
 Lunenburg, Vt. E. Clark,  
 Lyons, N. Y. Fem. miss. so. 30; mon.  
 con. 12;  
 Middlefield, N. Y. Sarah Ingalls, 13; Mary  
 Ann Ingalls, 7; Sarah W. Walker, 6;  
 Millwood, Va. Mrs. M. M. Burwell for  
 Prospect Hill school in Ceylon,  
 Montgomery co. Va. Mr. Crow, dec'd, by  
 Mrs. H. Crow,  
 Moultonboro', N. H. Asso.  
 Nashua Village, N. H. A lady,  
 Newport, R. I. Mon. con. in 1st cong. so.  
 New Providence, N. J. Hea. youth so.  
 3d pay. for Elias Riggs in Ceylon,  
 Newville, Pa. For miss. so. 61,50; Miss  
 R. Iryin, 12;  
 New York City, A friend,  
 North Brookfield, Ms. Chil. of mater.  
 asso.  
 Philadelphia, Pa. Juv. mite so. of the  
 Misses Guild's sem. to purchase paper  
 for the Sandw. Isl. 12; J. av. of work,  
 7; saved in pur. of a dress, 3;  
 Prattsburgh, N. Y. Mon. con. 13; extra  
 Herald, 3;  
 Princeton, N. J. A student,  
 Rochester, N. H. B. Barker, 2; a friend, 1;  
 Rochester, N. Y. E. Peck, to constitute  
 SAMUEL PORTER of Berlin, Ct. JESSE  
 PECK of New Haven, Ct. and Rev.  
 HARVEY FISK of Woodbridge, N. J.  
 Honorary Members of the Board,  
 Sandwich, N. H. A friend,  
 Southold, N. Y. A friend,  
 Thetford, Vt. Fem. char. so.  
 Townsend, Vt. Chil. in Miss Rand's  
 school to pur. a bible for hea. chil.  
 Trenton, N. J. Mon. con. in 1st presb.  
 chh.  
 Vassalboro', Me. Gent. asso. 11; la.  
 asso. 4;  
 Vernon, O. Mon. con.  
 Wardsboro', Vt. Children in Miss Rand's  
 school, to pur. a bible for hea. chil.  
 West Newbury, Ms. Aux. so. in 1st par.  
 Whitingham, Vt. D. Bascom,  
 Winchester, Va. J. E. Little,  
 Winchester, West Ten. Mon. con. in  
 Cumberland presb. cong.

Woodstock, Vt. C. Dana, 3 00  
 Wythe co. Va. Fem. Tract so. for Catha-  
 rine Rawlings Brown at Brainerd, 16 50  
 Whole amount of donations acknowledged in the  
 preceding lists, \$7,019 34.  
 III. LEGACIES.  
 Woodstock, Ct. Thankful Skinner, dec'd,  
 (\$1,869 having been rec'd previously,)  
 by Fanny Skinner, Ex'x, 103 00  
 IV. FUND FOR DISABLED MISSIONARIES, &c.  
 New Orleans, Lou. A. Hennen, 20 00  
 V. DONATIONS IN CLOTHING, &c.  
 Bakersfield, Vt. A box, fr. fem. asso. 41 00  
 Bangor, Me. A box, fr. la. miss. so. of  
 1st cong. chh.  
 Boston, Ms. A box, fr. a friend, for Rev.  
 C. Kingsbury, Mayhew, 50 00  
 Bradford, Vt. 15 reams writing paper, fr.  
 indiv. for Sandw. Isl. miss. 29 25  
 Brookfield, Ms. A box, fr. Dorcas and  
 Reading so. for Mackinaw,  
 Camden, N. Y. A box, fr. la. for Green  
 Bay miss. 54 20  
 Francess town, N. H. A box, fr. ladies, for  
 Sandw. Isl.  
 Hadlyme, Ct. A bundle, fr. la. benev. so.  
 for Mr. Bishop and Mr. Thurston, at the  
 Sandw. Isl.  
 Hamp. Chris. Depos. Ms. Middlefield,  
 A keg of butter, for Rev. D. Temple,  
 Malta. Northampton, a box, for Rev.  
 W. Richards, Sand. Isl. Southampton,  
 a box, for Rev. H. Bingham, at do.  
 Hanover East, N. H. A barrel, fr. ladies  
 for a school in Choc. na. A bedquilt,  
 fr. Miss A. Coleman; dried fruit, fr.  
 Mrs. S. C. Mosely, for Goshen.  
 Hebron, N. Y. A barrel fr. fem. cent. so.  
 for wes. miss.  
 Irasburg, Vt. A bedquilt, fr. young la.  
 Marlboro', Ms. A bundle, fr. fem. benev.  
 so. in 1st. par. for Mrs. Lucy G. Thurst-  
 on, Sandw. Isl.  
 Middletown, Ct. A ream of paper, fr. C.  
 Whittelsey, for Sandw. Isl.  
 New Lebanon, N. Y. A box, for do.  
 Newton, Ms. A box of soap, fr. W.  
 Jackson, for Rev. J. S. Green, Sandw.  
 Islands.  
 Northampton, Ms. A mattress, for Rev.  
 W. Richards, Sandw. Isl.  
 Orangetown, N. Y. Clothing, fr. fem.  
 miss. so. rec'd at Seneca.  
 Otis, Ms. A box, for Sandw. Isl.  
 Paris Hill, N. Y. A barrel, box and chest,  
 for Dr. Judd, Sandw. Isl.  
 Reading, S. par. Ms. A piece of sheet-  
 ing and 2 pair hose, fr. fem. hea. sch.  
 and retrench. sos. for Brainerd.  
 Rochester, N. Y. A box, fr. ladies, for  
 Rev. A. Bishop, Sandw. Isl.  
 St. Albans, Vt. A box, fr. fem. asso. 74 12  
 Trenton and Deerfield, N. Y. 36 shawls,  
 fr. ladies, for Mackinaw.  
 Westfield, Ms. A box, fr. ladies, for  
 Sandw. Isl. 60 00  
 Whitesboro', N. Y. A box, fr. young la-  
 dies, for Seneca.

The following articles are respectfully solicited from  
 Manufacturers and others.

Printing paper, to be used in publishing portions  
 of the Scriptures, school-books, tracts, &c. at Bom-  
 bay, and at the Sandw. Islands.  
 Writing paper, writing books, blank books, quills,  
 slates, &c. for all the missions and mission schools;  
 especially for the Sandw. Islands.  
 Shoes of a good quality, of all sizes, for persons  
 of both sexes; principally for the Indian missions.  
 Blankets, coverlets, sheets, &c.  
 Filled cloth, and domestic cottons of all kinds.